



GENESIS

Bereishit
Noach
Lech Lecha
Vayeira
Chayei Sarah
Toldot
Vayeitzei
Vayishlach
Vayeishev
Mikeitz
Vayigash
Vayechi

EXODUS

Shemot
Vaeira
Bo
Beshalach
Yitro
Mishpatim
Terumah

Tetzaveh 20 תצוה

Tisa
Vayakheil
Pekudei

LEVITICUS


Vayikra
Tzav
Shemini
Tazria
Metzora
Acharei Mot
Kedoshim
Emor
Behar
Bechukotai

NUMBERS

Bemidbar
Naso
Beha'alotecha
Shelach
Korach
Chukat
Balak
Pinchas
Matot
Masei

DEUTERONOMY

Devarim
Va'etchanan
Eikev
Re'eh
Shoftim
Teitzei
Tavo
Netzavim
Vayeilech
Ha'azinu
Vezot Habrachah



תְּצַוֶּה Tetzaveh

Overview

In *parashat Terumah*, we saw God instruct the Jewish people how to build the Tabernacle, the means by which He would dwell both in this world and within each one of us. And—since the Torah is eternal and its every word applies in a personal as well as a historical sense—these instructions in all their minutiae also tell us how to construct our own personal Tabernacle: how to make ourselves, our lives, and our sphere of influence into a “home” for God, that is, how to refine them so they can be imbued with Divine consciousness and sustain it.

But once a home is built, the next step is to live in it. The Tabernacle itself is just an empty stage: a shell that is optimally “configured” for spiritualizing reality, but that needs to be utilized. The connection that has been set in place must be activated. Therefore, once God has finished instructing us how to construct the Tabernacle, the next stage is for Him to tell us how to use it. After *Terumah* comes *Tetzaveh*; *Tetzaveh* means “you will command,” but also “you will connect.”

Thus, in *parashat Tetzaveh*, God describes the priests, who officiate in the Tabernacle, and how they are to be installed into this office.

True, when God gave us the Torah at Mount Sinai, He prefaced the revelation with the promise that “you shall be unto Me a kingdom of priests and a holy nation.”¹ On a certain level, every Jew is supposed to be a priest, a being consecrated solely to the service of God, so wholly imbued with Divine consciousness that it overtakes and encompasses him entirely.

Nevertheless, ideal as this may sound, living at such a level would in the end be counterproductive. It would undermine the purpose of creation, since God created us not to be angels who have no relation to the here and now, but to be human beings who engage in the mundane tasks of living, in order to elevate and refine *all* aspects of the mundane world and cause Divine consciousness to permeate *all* aspects of reality.

Therefore, just as creation at large functions on a dual level—heaven and earth, sun and moon, day and night, male and female, breathing out and breathing in—so must the process of bringing the Divine presence into the world reflect this duality. There must be priests and lay people. In a sense, the priests are the exception that proves the rule. They

1. Exodus 19:6.

serve both as the ideal that the lay population is to strive for and the channel through which Divine consciousness is transmitted to the laity. As the former, the people are inferior to them and strive to emulate them; as the latter, they exist only to serve the people and provide them with the inspiration they need in order to accomplish their task—which is the *true* purpose of creation.

On the personal level, then, this *parashah* is important for each of us because it describes both how our priestly proxies are made into what they are and—more to the point—how we are to consecrate a portion of our personality to the sole purpose of serving God. By creating (“installing”) the priest within, we can then relate to the physical, human priest and both see him as the idealized vision of ourselves and derive through him Divine consciousness and inspiration.

The greater part of this *parashah* therefore deals with the process of making an individual into a priest. There are two phases in this process: vesting him in the priestly garments and performing on him the installation rites. The first half of the *parashah* describes the former, the second half the latter.

However, the *parashah* is also framed by two shorter segments that would seem to belong in the previous *parashah*. At the beginning of the *parashah*, Moses is told to prepare the oil for the lamps of the Candelabrum, and at the end of the *parashah*, to build an incense altar to be located in the outer chamber of the Tabernacle.

Positioning the commandment to make an incense altar at the end of this *parashah* is particularly unsettling. The Torah is, in effect, telling us that all the lengthy and detailed descriptions of the Tabernacle and the office of the priesthood are just a prelude or antecedent to the incense altar. Indeed, we are told in the Midrash that after “the Tabernacle and all its vessels were completed and all the installation rites were performed...the Divine presence did not descend [and manifest itself] until the incense was offered.”²

This is because the incense differs fundamentally from all the other offerings brought in the Temple; it is in a class by itself. The purpose of the other sacrifices and offerings is to elevate or refine the physical, bodily aspect of our being, while the purpose of the incense is to bind our soul to God. The word for “sacrifice” in Hebrew (*korban*) means “[a means of] coming close,” while the word for “incense” (*ketoret*) means “[a means of] binding.” Whereas the other sacrifices primarily engage our four more “physical” senses—touch, sight, hearing, and taste—the incense engages our fifth, more “spiritual” sense—smell.³

The Tabernacle and the priestly office effect the indwelling of the Divine presence in the Jewish people, as is evident from the summary verses that conclude their description (just before the Torah gives the commandment to build the incense altar):

It is there [the Tent of Meeting] that I will convene with the Israelites, and it will thus be sanctified through My glory. I shall sanctify the Tent of Meeting and the [outer] Altar, and I will sanctify Aaron and his sons to minister to Me as priests. I will dwell in the midst of the Israelites and I will be their God. They shall know that I am God, their God, who brought them out of the land of Egypt so that I may abide in their midst; I am God, their God.⁴

But after this, there is a yet higher level to be achieved, that of total connection between us and God, not just God dwelling *within* us. This is what is achieved by the incense; the

². *Midrash Tanchuma*, *Tetzaveh* 15, end. ³. The relative spirituality of the sense of smell in relation to the other senses may be seen by the use of “smelling salts” to revive a fainted person, as well as by the fact that Jewish law permits smelling fragrances on the most spiritual day of the year, *Yom Kippur*, when other bodily indulgences are forbidden. ⁴. Exodus 29:43-46.

OVERVIEW OF TETZAVEH

incense transforms us from separate beings who are able to “host” God into beings that are no longer separate but one with God. The smell of the incense transports us to the highest level of our being, where we are virtually a part of our Creator.

Still, as we said above, the purpose of life is not merely to achieve this sublime transcendence of total Divine consciousness but to bring it into reality. This is reflected in the very interesting connection between the burning of the incense and the lighting of the lamps of the Candelabrum:

Aaron shall burn spice incense upon [the inner altar]; he shall burn it every morning, when he cleans out the lamps. Aaron shall [also] burn it when he kindles the lamps in the afternoon—a continual [i.e., daily] offering of incense before God throughout your generations.⁵

In other words, the incense was burned in conjunction with the kindling of the Candelabrum lamps. In fact, tradition tells us that the incense was actually burned in the *middle* of the ritual of kindling the lamps!⁶

There were no windows in the Tabernacle, but when the permanent Temple in Jerusalem superseded the Tabernacle it was built with windows. However, the Temple’s windows were built differently than normal windows. The windows of ancient buildings were typically built narrow on the outside and wide on the inside, in order to enable the incoming light to diffuse throughout the room. The windows of the Temple were built the other way around: wide on the outside and narrow on the inside, as if to enable the light of the Temple’s Candelabrum to diffuse outward into the world.⁷ The purpose of the Candelabrum, thus, was to transmit the Divine consciousness embodied in the nearby incense altar and diffuse it throughout reality. In this way, God’s purpose in creation can truly be fulfilled; the whole world can attain the Divine consciousness of the Temple and thereby become God’s home.

The light of the Candelabrum accomplishes this objective because its light was simply a physical manifestation of the true spiritual light of the world, the soul: “The lamp of God is the soul of man.”⁸ The way our soul shines its light into the world is through our study of God’s Torah and performance of His commandments: “The commandment is a lamp and the Torah is light.”⁹

Just as the priests burned the incense and kindled the Candelabrum regularly as part of the daily ritual of the Tabernacle, so are we to renew our intrinsic connection with God and diffuse this consciousness to the outside world on an ongoing, daily basis. We offer our daily “incense” by reciting the *Shema* every morning, thereby asserting our conviction in the absolute singularity of God in creation—how there is nothing apart from Him—and by uniting with Him in the morning *Amidah*. We light our “Candelabrum” every day by taking this inspiration and applying it to our daily lives. Even though we must perforce retreat from the rapture and transcendent consciousness of the *Shema* and the *Amidah*, the inner point of Divinity within us—once contacted—can remain in the backdrop of our consciousness even as we go about our daily affairs. In this way, we remain connected and united with God throughout the day.

It is therefore clear why the sections describing the kindling of the Candelabrum and

5. *Ibid.* 30:7-8. 6. *Yoma* 15a. 7. 1 Kings 6:4; Rashi *ad loc.*; *Menachot* 86b. 8. Proverbs 20:27. 9. *Ibid.* 6:23.

OVERVIEW OF TETZAVEH

the incense altar frame this *parashah*, even though they would logically seem better situated in *parashat Terumah*. Together, they epitomize the message of the *parashah*, the actualization of the Tabernacle's potential by the office of the priesthood. The Jew becomes totally one with God—a total member of the “kingdom of priests” and the “holy nation”—through the incense, and then transforms the world into one great Temple of God through the Candelabrum.¹⁰

10. Based on *Sefer HaSichot* 5752, pp. 410 ff.

— ONKELOS —

20 וְאֵת תַּפְקִיד יְת בְּנֵי יִשְׂרָאֵל
וְיִסְבֹּן לָךְ מִשַּׁח וְיִתְּאֲדָכְיָא כְּתִישָׁא
לְאַנְהָרָא לְאַדְלָקָא בּוֹצִינְיָא
תְּדִירָא: 21 בְּמִשְׁכַּן זְמָנָא מִבְּרָא
לְפָרְכָתָא דִּי עַל סְהוּתָא יִסְדֵּר
יְתָה אֲהֵרֹן וּבְנוֹהֵי מִרְמָשָׁא עַד
צִפְרָא קָדָם יִי קָם עָלָם לְדִרְיָהוֹן
מִן בְּנֵי יִשְׂרָאֵל: 28:1 וְאֵת קָרִיב
לִוְתָר יְת אֲהֵרֹן אַחוּף וְיִת בְּנוֹהֵי
עֲמָה מִגֹּו בְּנֵי יִשְׂרָאֵל לְשִׁמְשָׁא
קְדָמִי אֲהֵרֹן נָדָב וָאִיִּהוּא אֶלְעָזָר
וְאִיתָמָר בְּנֵי אֲהֵרֹן:

27:20 וְאֵתָה תִּצְוָה | אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ
שֶׁמֶן זַיִת וְךָ כְּתִית לְמֶאֱוָר לְהַעֲלֹת נֵר תָּמִיד:
21 בְּאֵהָל מוֹעֵד מְחִוִּן לְפָרְכָת אֲשֶׁר עַל־הָעֹזֹת יַעֲרֹף
אֹתוֹ אֲהֵרֹן וּבְנָיו מֵעֶרֶב עַד־בֹּקֶר לִפְנֵי יְהוָה חֲקֹת עוֹלָם
לְדֹרֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל: 8
28:1 וְאֵתָה הִקְרַב אֵלֶיךָ אֶת־אֲהֵרֹן אֶחֶיךָ וְאֶת־בְּנָיו
אֹתוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֲנוֹ לִי אֲהֵרֹן נָדָב וָאִיִּהוּא
אֶלְעָזָר וְאִיתָמָר בְּנֵי אֲהֵרֹן:

— RASHI —

כְּמוֹ שֶׁאֵתָה אֹמֵר: "עֲלֹת תָּמִיד",⁹ וְאִינָה אֶלָּא מִיּוֹם
לְיוֹם. וְכֵן בְּמִנְחַת חֲבִיתִין נֶאֱמַר: "תָּמִיד",¹⁰ וְאִינָה אֶלָּא
מִחֲצִיתָהּ בְּבֹקֶר וּמִחֲצִיתָהּ בְּעֶרֶב. אָבָל "תָּמִיד" הָאֶמּוֹר
בְּלֶחֶם הַפָּנִים — מִשְׁבֶּת לְשִׁבְתָּהּ הוּא: 21 מֵעֶרֶב עַד־
בֹּקֶר. תִּן־לָהּ מִדְּתָהּ, שֶׁתִּהְיֶה דּוֹלָקֶת מֵעֶרֶב וְעַד־בֹּקֶר.
וְשֶׁעֲרוֹ חֲכָמִים: חֲצִי לֵג לְלִילִי טֶבֶת הָאֶרְפִּין, וְכֵן לְכָל־
הַלִּילוֹת, וְאִם יוֹתֵר — אֵין בָּךְ כְּלוּם: 1 וְאֵתָה הִקְרַב
אֵלֶיךָ. לְאַחַר שֶׁתִּגְמֹר מְלָאכַת הַמִּשְׁכָּן:

20 וְאֵתָה תִּצְוָה...וְךָ. כְּלִי שְׁמֵרִים, כְּמוֹ שֶׁשִּׁנִּינוּ
בְּמִנְחוֹת: מִגְרָגְרוֹ בְּרָאשׁ הַזֵּית וְכו'; כְּתִית. הַזֵּיתִים,
הָיָה כּוֹתֵשׁ בְּמִכְתֶּשֶׁת וְאִינוּ טוֹחֲנִין בְּרִיחִים, כְּדִי שֶׁלֹּא
יְהִי בּוֹ שְׁמֵרִים, וְאַחַר שֶׁהוֹצִיא טֶפֶח רָאשׁוֹנָה מִכְּנִסֵּן
לְרִיחִים וְטוֹחֲנִין. וְהַשֶּׁמֶן הַשֵּׁנִי פָּסוּל לְמִנְחָה וְכִשֶּׁר
לְמִנְחוֹת, שֶׁנֶּאֱמַר: "כְּתִית לְמֶאֱוָר" — וְלֹא כְּתִית
לְמִנְחוֹת: לְהַעֲלֹת נֵר תָּמִיד. מְדַלֵּק עַד שֶׁתִּהְיֶה שְׁלֵהֶבֶת
עוֹלָה מֵאֵלֶיהָ: תָּמִיד. כְּלִי־לִילָה וְלִילָה קְרוֹי "תָּמִיד",

1. פו, א. 2. במדבר כח, ו. 3. ויקרא ו, יג. 4. ויקרא כד, ח. 5. מנחות פט, א.

— CHASIDIC INSIGHTS —

because they are nondescript, address the essence of the person.¹⁰ So, by addressing Moses as "you" immediately at the beginning of the *parashah* (and numerous times throughout it), the Torah indicates that the content of this *parashah*—the office of the priesthood—is uniquely dependent on his essence, as will be seen.

This explanation also explains the deeper meaning of Moses' words "erase me from Your book." By asking that his name be removed from the Torah, Moses wished to invoke the essential bond between himself and his people—and thereby the essential bond between God and His people—which transcended the Torah and the Jews' fulfillment of it. Invoking this bond would allow for the atonement of the people's sin and ultimately bring them back to the Torah.¹¹

You will command the Israelites to bring you clear olive oil: The word for "command" (*tetzaveh*) can also mean "bond." Hence, this verse can be read as an instruction to Moses to bond and unite all the Israelites. Based on what was said above, the fact that Moses is addressed as "you" instead of by name implies that he can only unite all Jews through his essence. Moses' name, like all names, operates only in the perceptible world, and according what we see and perceive,

there are all types of Jews, including those who have worshipped a calf. In order for Moses to ascend beyond the boundaries of perception to the level where all Jews are equal and can unite, God addressed him as "you." *You* will bond the Israelites: your essence, which is a window to My essence, can find that place where all Jews are one entity.

The ability of Moses to bond the people into one virtual entity is particularly pertinent to kindling the lamps of the Candelabrum. Although Aaron was to light the Candelabrum, God told the Jews to bring the oil to Moses. For aside from lighting the physical Candelabrum, Aaron was also to "light" the human Candelabrum, the souls of his people. But a lamplighter can only light a lamp; he cannot bring light to a place that lacks a vessel. On his own, Aaron could only ignite those who were suitable for Divine light. So, addressing Moses as "you," God said that the Jews should bring the oil to Moses—to Moses in his state of "you." For with the power of Moses' essence, Aaron would be able to bring light even to those who seem to have no lamp.¹²

1 You shall draw your brother Aaron to you from among the Israelites, together with his sons, to

9. *Sha'ar HaYichud VeHaEmunah*, chapter 1 (77a). 10. See on 20:2, above. 11. *Likutei Sichot*, vol. 21, pp. 173-177. 12. *Likutei Sichot*, vol. 21, pp. 177-178.

Kindling the Candelabrum

27:20 In connection¹ with the instructions regarding how to fashion the Candelabrum,² God told Moses what type of oil would be used for the lamps. **“You, Moses, will later³ command the Israelites to bring you olive oil** that is **clear**, i.e., that never had any sediments. This is the oil produced from the olives when they are first **crushed** in a mortar, before they are pressed or ground.⁴ Only such oil may be used **for illumination**, i.e., for the lamps of the Candelabrum. Olive oil produced by pressing or grinding may, however, be used for other purposes in the Tabernacle. Whoever lights the lamps of the Candelabrum should take care **to kindle the lamp** until the wick catches and will continue to burn by itself. The lamps are to be lit **regularly**, every evening.

21 **Aaron and his sons will set up** the lighting apparatus **in the Tent of Meeting**, i.e., the Tabernacle, **outside the Curtain concealing the Ark of Testimony**,⁵ filling the lamps with enough oil so they will burn **from evening until morning before God**. They are to use half a *log* of oil each night; this is enough to burn through the long winter nights, and it does not matter if there is leftover oil in the summer. **This daily supply of oil will be an everlasting statutory due from the Israelites throughout their generations**, whenever the Tabernacle or Temple is standing.

The Priests' Garments

28:1 **“After the Tabernacle has been completed, you shall draw your brother Aaron to you from among the Israelites, together with his sons, to minister to Me as priests—Aaron, and with him Nadav, Avihu, Eleazar, and Itamar, the sons of Aaron.** In order to function as priests on behalf of the people, they must first become a separate, holier caste, and this will be possible only after the Tabernacle has been erected and they can experience in it something of the proximity to God you are experiencing now, on Mount Sinai. This experience will transform them into priests and enable them to impart this status hereditarily to their offspring.

❧ CHASIDIC INSIGHTS ❧

20 **You:** Beginning with the *parashah* in which he is born (*Shemot*), through the end of the book of Numbers,⁶ Moses' name appears in every *parashah*—except for this one. One explanation of this absence is that this is how God fulfilled Moses' request following the sin of the Golden Calf, when God threatened to destroy the Jews: “If You will forgive their sin, well and good. But if not, erase me from Your book that You wrote.”⁷ Although God did forgive the people, Moses' proposition had to be fulfilled in some form. Hence, God “erased” Moses' name from this *parashah*.⁸

This explanation, however, does not address why it is *this parashah* in which Moses' name is absent. A deeper explanation, therefore, is that the absence of Moses' name from this *parashah* indicates that the objectives expressed in this *parashah* can only be achieved by his *essence*, the aspect of him that cannot be described by a name.

True, from the Torah's perspective, the name of a person or thing is not an arbitrary convention. An entity's “name in Hebrew is a vessel for the Divine life force condensed into the letters of that name, which has descended from the ten Divine utterances of creation recorded in the Torah that in turn have the power and vitality to create this entity *ex nihilo* and give it life forever.”⁹ Thus, an entity's true name expresses the Divine life force that defines and enlivens it, and therefore expresses all its properties and characteristics, as well.

Nonetheless, the true essence of a person or thing cannot be captured in its name, since a name is only a reflection of how this abstract essence is projected into the world. Just as a person alone on a desert island has no need for a name, so, too, a name expresses only the aspect of the whole that is perceptible and identifiable by others. In contrast, the pronouns “you” or “I,” just

1. Rashi on Leviticus 24:1. 2. Above, 25:31-40. 3. Leviticus 24:1-4. 4. *Menachot* 86a. 5. Above, 26:35. 6. Virtually the entire book of Deuteronomy is Moses' farewell address to the Jewish people, spoken in the first person, so it is understandable that his own name not appear in a number of *parashiot* in this book (*Likutei Sichot*, vol. 2, p. 675). 7. Below, 32:32. 8. *Ba'al HaTurim* and others.

— ONKELOS —
 2 וְתַעֲבִיד לְבוּשֵׁי קֹדֶשׁ אֶת־הָרֶגֶל לִקְרֹא וְלִתְשַׁחֲחָא:
 3 וְאֶת־תְּמָלִיל עִם כָּל־חֻמֵּי לְבָא דִּי אֲשַׁלְמִית עֲמָחוֹן רוּחַ חֻמָּתָא וְיַעֲבִדוֹן יֵת לְבוּשֵׁי אֶת־הָרֶגֶל לְקֹדְשִׁיתָא לְשִׁמְשָׁא קְדָמִי:
 4 וְאֶלִּין לְבוּשֵׁי דִי יַעֲבִדוֹן חֲשָׁנָא וְאֶפֻּדָא וּמַעֲלָא וְכִתּוּבָא מִרְמָצָא מִצְנַפְתָּא וְהִמְנָא וְיַעֲבִדוֹן לְבוּשֵׁי קֹדֶשׁ אֶת־הָרֶגֶל אֶת־הָרֶגֶל וְלִבְנֵיהִי לְשִׁמְשָׁא קְדָמִי: 5 וְאֶנּוֹן יִסְבּוֹן יֵת דְּהָבָא וְיֵת תְּכֵלָא וְיֵת אֶרְגָּמָא וְיֵת צִבְעָא וְהוֹרֵי וְיֵת בּוֹצָא:

2 וְעָשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אַחִיד לְכָבוֹד וּלְתִפְאָרֶת:
 3 וְאַתָּה תִּדְבֹּר אֶל־כָּל־חֻמֵּי־לֵב אֲשֶׁר מִלְּאֲתֵי רוּחַ חֻמָּה וְעָשׂוֹ אֶת־בְּגָדֵי אֶהְרֹן לְקֹדֶשׁוֹ לְכַהֲנוֹ־לִי:
 4 וְאַלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאֶפֻּד וּמַעֲלִיל וְכִתְנֹת תִּשְׁבִּין מִצְנַפֶּת וְאֶבְנֵט וְעָשׂוֹ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אַחִיד וּלְבָנָיו לְכַהֲנוֹ־לִי: 5 וְהֵם יִקְחוּ אֶת־הַזָּהָב וְאֶת־הַתְּכֵלֶת וְאֶת־הָאֶרְגָּמָן וְאֶת־תוֹלַעַת הַשָּׁנִי וְאֶת־הַשִּׁשׁ: פ

— RASHI —

שהוא מין לבוש, שתרגם יונתן: "וְיָדוֹד חָגוֹר אֶפֻּד בָּד" — "כְּרֹדוֹת דְּבוּץ". וְתַרְגָּם כְּמוֹ כֵּן "מַעֲלִילִים" — "כְּרֹדוֹתֵינוּ", בְּמַעֲשֵׂה תִּמְרָא אֶחָד אֲבָשָׁלוֹם: "כִּי כֵּן תִּלְבָּשֶׁן בְּנוֹת־הַמֶּלֶךְ הַבְּתוּלוֹת מַעֲלִילִים"¹²: וּמַעֲלִיל. הוא כִּמְיִן חֲלוּק. וְכֵן הַבְּתוּלוֹת, אֵלָּא שֶׁהַבְּתוּלוֹת סְמוּךְ לְבָשָׁר, וּמַעֲלִיל קְרוִי חֲלוּק הָעֵלְיוֹן: תִּשְׁבִּין. עֲשׂוּיִין מִשְׁבָּצוֹת לְנוֹי, וְהַמְשָׁבָצוֹת הֵם כְּמִין גּוֹמּוֹת הַעֲשׂוֹיוֹת בְּתַכְשִׁיטֵי זָהָב לְמוֹשֵׁב קְבִיעֵת אֲבָנִים טוֹבוֹת וּמִרְגָּלִיוֹת, כְּמוֹ שֶׁנֶּאֱמַר בְּאַבְנֵי הָאֶפֻּד: "מִסֶּבֶת מִשְׁבָּצוֹת זָהָב"¹³. וּבִלְעֹז קוֹרְאִין אוֹתוֹ קֶשֶׁטוֹנִי"¹⁴: מִצְנַפֶּת. כְּמִין כֶּפֶת בּוֹבַע שֶׁקוֹרְיִין קוִיפ־א בִּלְעֹז¹⁵, שֶׁהִרְיָ בְּמִקּוֹם אַחֵר קוֹרָא לָהֶם "מִגְבָּעוֹת"¹⁶, וּמִתְרַגְּמִין: "בּוֹבַעִין": וְאֶבְנֵט. הִיא חֲגוּרָה עַל הַבְּתוּלוֹת, וְהָאֶפֻּד חֲגוּרָה עַל הַמַּעֲלִיל, כְּמוֹ שֶׁמִּצְוֵנוּ בְּסֹדֶר לְבִישָׁתָן: "וַיִּתֵּן עָלָיו אֶת־הַבְּתוּלוֹת, וַיַּחְגֹּר אוֹתוֹ בְּאַבְנֵט, וַיִּלְבֹּשׁ אוֹתוֹ אֶת־הַמַּעֲלִיל, וַיִּתֵּן עָלָיו אֶת־הָאֶפֻּד"¹⁷: בְּגָדֵי קֹדֶשׁ. מִתְרוּמָה הַמְקַדֶּשֶׁת לְשִׁמִּי יַעֲשׂוּ אוֹתָם: 5 וְהֵם יִקְחוּ. אוֹתָם חֻמֵּי לֵב שֶׁיַּעֲשׂוּ הַבְּגָדִים, יִקְבְּלוּ מִן הַמִּתְנַדְּבִים אֶת הַזָּהָב וְאֶת הַתְּכֵלֶת, לַעֲשׂוֹת מִקֵּן אֶת הַבְּגָדִים:

3 לְקֹדְשׁוֹ לְכַהֲנוֹ־לִי. לְקֹדְשׁוֹ — לְהַכְנִיסוֹ בְּכִהּנָה עַל יְדֵי הַבְּגָדִים, שֶׁהָיָה כְּהֵן לִי. וְלִשׁוֹן "כִּהְנָה" — שְׂרֹת הוּא, שִׁירֵינִיטֵרִיא"ה בִּלְעֹז: 4 חֹשֶׁן. תַּכְשִׁיט כְּנָגֵד הַלֵּב: וְאֶפֻּד. לֹא שִׁמְעָתִי וְלֹא מִצְאָתִי בְּבִרְיָתָא פְּרוּשׁ תְּבִנְיָתוֹ. וְלָבִי אֹמֵר לִי, שֶׁהוּא חָגוֹר לוֹ מֵאַחֲרָיו, רָחֲבָו כְּרַחֵב גָּב אִישׁ, כְּמִין סֶנֶר שֶׁקוֹרְיִין פּוֹרְצִינֵי ט' שְׁחוּגְרוֹת הַשְּׂרֹת כְּשֶׁרוֹכְבוֹת עַל הַסּוּסִים. כִּף מַעֲשָׂהוּ מִלְּמִטָּה, שֶׁנֶּאֱמַר: "וְיָדוֹד חָגוֹר אֶפֻּד בָּד"¹⁸, לְמַדְנוּ שֶׁהָאֶפֻּד חֲגוּרָה הִיא. וְאִי אֶפְשָׁר לֹאֹמַר שֶׁאֵין בּוֹ אֵלָּא חֲגוּרָה לְבָדָה, שֶׁהִרְיָ נֶאֱמַר: "וַיִּתֵּן עָלָיו אֶת־הָאֶפֻּד"¹⁹, וְאַחֵר כִּף: "וַיַּחְגֹּר אוֹתוֹ בְּחֹשֶׁב הָאֶפֻּד", וְתַרְגָּם אֶנְקֵלוֹס: "בְּהִמְיִן אֶפֻּדָא", לְמַדְנוּ שֶׁהַחֹשֶׁב הוּא הַחֲגוּר, וְהָאֶפֻּד שֵׁם תַּכְשִׁיט לְבָדוֹ. וְאִי אֶפְשָׁר לֹאֹמַר שֶׁעַל שֵׁם שְׁתֵּי הַכְּתָפוֹת שֶׁבּוֹ הוּא קְרוִי "אֶפֻּד", שֶׁהִרְיָ נֶאֱמַר: "שְׁתֵּי כְתָפוֹת הָאֶפֻּד"²⁰, לְמַדְנוּ שֶׁהָאֶפֻּד שֵׁם לְבָד, וְהַכְּתָפוֹת שֵׁם לְבָד, וְהַחֹשֶׁב שֵׁם לְבָד. לָכֵן אֵנִי אֹמֵר, שֶׁעַל שֵׁם הַסֶּנֶר שֶׁל מִטָּה קְרוִי "אֶפֻּד", עַל שֵׁם שֶׁאֶפֻּדוֹ וּמִקְשָׁטוֹ בּוֹ, כְּמוֹ שֶׁנֶּאֱמַר: "וַיַּאֲפֹד לוֹ בּוֹ"²¹. וְהַחֹשֶׁב הוּא חֲגוּר שֶׁלְמַעֲלָה הֵימְנוֹ, וְהַכְּתָפוֹת קְבוּעוֹת בּוֹ. וְעוֹד אֹמֵר לִי לָבִי, שֶׁיֵּשׁ רֵאִיָּה

6. שְׂרֹת. 7. חֲגוּרָה. 8. שְׁמוּאֵל ב', יד. 9. וִיקְרָא ח', ז. 10. לַחֲלֹן פְּסוּק כו. 11. וִיקְרָא ח', ז. 12. שְׁמוּאֵל ב', יח. 13. לַחֲלֹן פְּסוּק יא. 14. מִשְׁבָּצוֹת. 15. שְׁבִיס עֲשׂוֹי רֶשֶׁת. 16. שְׁמוֹת לט, כח. 17. וִיקְרָא ח', ז.

INNER DIMENSIONS

[2] **Dignity and splendor:** In Kabbalistic terminology: "Dignity" (*kavod*) refers to *malchut*, the lowest *sefirah* of each world. The task of *malchut* is to metamorphose into the life force of the world below its native world. It thereby becomes "finite" relative to its native world, which remains "infinite" rela-

tive to the lower world created out of it.

"Splendor" (*tiferet*) refers to the *sefirah* of *tiferet*, the central *sefirah* of *Z'vir Anpin*, which does not descend into the world below its own, and therefore remains "infinite" at all times.²¹

19. Leviticus 19:19; Deuteronomy 22:11. 20. The other is ritual tassels (*tzitzit*), on which see Numbers 15:38-41. 21. *Sefer HaSichot* 5752, vol. 1, p. 287, footnote 66; *Torah Or* 81a.

2 Once they have become a separate caste, you must then initiate them into the priestly office and Aaron into the office of high priest. This will be accomplished by clothing Aaron's sons in the priestly garments and Aaron in the garments of the high priest.¹³ Therefore, **you shall have skilled artisans make sacred vestments for your brother Aaron, for dignity and splendor.**

3 **You shall speak to everyone who is wise of heart, in whom I have invested a spirit of wisdom, and they shall make Aaron's vestments to consecrate him to minister to Me.**

4 **These are the vestments that they shall make for the high priest, as will be detailed presently: a Breastplate, an Ephod, a Robe, a Tunic of recessed checkered knit, a Turban, and a Sash for the Tunic.** In addition to these six articles of clothing, they shall make him a Forehead-plate¹⁴ and linen trousers.¹⁵ **They shall make these eight sacred vestments for your brother Aaron and four for each of his sons, as will be detailed further on, so that they may minister to Me.**

5 The craftsmen **shall take some of the gold, the turquoise, purple, and scarlet wool, and the linen** you received as donations from the people and use them to make these garments.

✧ CHASIDIC INSIGHTS ✧

minister to Me: In order to install Aaron and his sons as priests, God instructed Moses to draw them to himself, because Moses was himself already effectively a priest and therefore able to endow them with that strength.

So, too, in every generation, God commissions the "Moses" of that generation to empower people "from among the Israelites," i.e., those that have committed themselves to him and follow his guidance. He draws them nearer to his own stature and grants them of his own strength in order for them to serve the rest of his people.¹⁶

1-2 You shall draw your brother...you shall make sacred vestments: Here, the Torah emphasizes that the "you" of Moses, his essence, was needed to empower Aaron and his sons not only kindle the Candelabrum but to fulfill their role as priests in general (since it was the sacred vestments that elevated them to this office). Furthermore, in the second half of this *parashah*, the priestly inauguration, it is again Moses who directed and implemented the entire process.

This is because priesthood itself is a holy occupation that interests and affects primarily people who are already interested and involved in holiness. Thus, without Moses' input, the effect of the priesthood would have been felt (primarily) by those already involved in holiness, who have an obvious connection to the Tabernacle. But once Aaron and his sons were empowered by the essence of Moses, their priesthood

was able to affect even those whose connection to the Tabernacle was weak, or not evident at all.¹⁷

2 For dignity and splendor: The priestly garments unified the finite and infinite expressions of Godliness. "Dignity" is a measure of the esteem a person inspires in others. As such, it alludes to God's finite revelation, which reckons with the limited perception of its recipients and their ability to accept Divine consciousness.

"Splendor," in contrast, denotes the type of beauty born of a harmonious integration of contrasting features. Such harmony can only be achieved if there is an underlying common denominator that aligns the components and blends them into a whole rather than a chaotic cacophony of competing entities. This underlying force and the splendorous beauty it engenders signify God's transcendental, infinite revelation, which does *not* reckon with the limited perception of its recipients, but rather overwhelms them with a higher experience of truth.

The merging of "dignity" and "splendor" in the priestly vestments is the manifestation of God's supra-infinity—His ability to express Himself in both infinite and finite terms—in a way that our limited perception can appreciate.¹⁸

5 The turquoise, purple, and scarlet wool, and the linen: The Torah normally prohibits the mixture of wool and linen (*shatnez*) in clothing;¹⁹ one important exception is the priestly garments.²⁰ **[continues...]**

13. *Likutei Sichot*, vol. 6, pp. 170 ff. 14. Below, vv. 36-38. The Forehead-plate is not listed here because it is not an article of clothing (*Likutei Sichot*, vol. 26, p. 194). 15. Below, v. 42. Although the trousers are articles of clothing, they are for modesty (*ibid.*) rather than for "dignity and splendor" (v. 2), and therefore they are not listed here with the six main garments (*Likutei Sichot*, vol. 26, p. 193, note 17). 16. *Likutei Sichot*, vol. 6, pp. 174-177. 17. *Likutei Sichot*, vol. 21, pp. 178-179. 18. *Sefer HaSichot* 5752, vol. 1, p. 287, footnote 66.

ONKELOS
6 ויעבדון ית אפודא דהבא
תכלא וארגזא צבע זחורי ובני
שזיר עובד אמין:

6 וַעֲשׂוּ אֶת־הָאֶפֶד וְהָב תְּכֵלֶת וְאַרְגָּמָן תּוֹלַעַת שָׁנִי וְשֵׁשׁ
מִשּׁוֹר מַעֲשֵׂה חֹשֶׁב:

RASHI

שֶׁבֶכְתָּה שְׂמָאל. נִמְצָא, הַחֹשֶׁן תְּלוּי בְּמִשְׁבְּצוֹת הָאֶפֶד
עַל לְבוּ מִלְפָּנָיו. וְעוֹד שְׁתֵּי טַבְּעוֹת בְּשָׁנֵי קְצוֹת הַחֹשֶׁן
בְּתַחֲתִיתוֹ, וּכְנָגֶדָם שְׁתֵּי טַבְּעוֹת בְּשָׁנֵי כְּתֻפּוֹת הָאֶפֶד
מִלְמֶטָה בְּרֹאשׁוֹ הַתַּחֲתוֹן הַמְּחֻבֵּר בַּחֹשֶׁב, טַבְּעוֹת הַחֹשֶׁן
אֵל מוֹל טַבְּעוֹת הָאֶפֶד שׁוֹכְבִּים זֶה עַל זֶה, וּמִרְכָּסָן
בְּפִתִּיל תְּכֵלֶת תַּחֲבוּ בְּטַבְּעוֹת הָאֶפֶד וְהַחֹשֶׁן, שִׁיָּהָא
תַּחֲתִית הַחֹשֶׁן דְּבוּק לַחֹשֶׁב הָאֶפֶד, וְלֹא יִהְיֶה נֶד וְנִבְדָּל
הוֹלֵךְ וְחוֹזֵר. וְהָב תְּכֵלֶת וְאַרְגָּמָן תּוֹלַעַת שָׁנִי וְשֵׁשׁ
מִשּׁוֹר. חֲמֶשֶׁת מִיָּנִים הֵלְלוּ שְׁזוּרִין בְּכָל־חוּט וְחוּט. הָיוּ
מִרְדְּדִין אֶת הָהָב כְּמִין טָסִין דְּקִין, וְקוֹצְצִין פְּתִילִים
מֵהֶם, וְטוֹוִין אוֹתָן חוּט שֶׁל זָהָב עִם שֵׁשׁ חוּטִין שֶׁל
תְּכֵלֶת, וְחוּט שֶׁל זָהָב עִם שֵׁשׁ חוּטִין שֶׁל אֲרָגְמָן. וְכֵן
בְּתוֹלַעַת שָׁנִי, וְכֵן בְּשֵׁשׁ, שֶׁכָּל־הַמִּיָּנִין חוּטָן כְּפּוֹל שֵׁשׁ,
וְחוּט שֶׁל זָהָב עִם כָּל־אֶחָד וְאֶחָד, וְאַחֵר כֶּף שְׁזוֹר אֶת
כָּלֶם כְּאֶחָד. נִמְצָא, חוּטָן כְּפּוֹל עֶשְׂרִים וּשְׁמוֹנֶה. וְכֵן
מִפְּרָשׁ בְּמִסְכַּת יוֹמָא¹⁸, וְלָמַד מִן הַמִּקְרָא הָהוּא: "וַיִּרְקְעוּ
אֶת־פָּחִי הָהָב, וְקָצַץ פְּתִילִם לַעֲשׂוֹת" — אֶת פְּתִילֵי
הָהָב — "בְּתוֹךְ הַתְּכֵלֶת וּבְתוֹךְ הָאַרְגָּמָן וְגו'". לְמַדְנוּ,
שְׁחוּט שֶׁל זָהָב שְׁזוֹר עִם כָּל־מִין וּמִין: מַעֲשֵׂה חֹשֶׁב.
כְּכָר פְּרָשְׁתִּי²⁰ שְׁהוּא אֲרִיגַת שְׁתֵּי קִירוֹת, שְׁאִין צוּרוֹת
שָׁנִי עֲבָרֶיהָ דּוֹמוֹת זֶה לָזֶה:

6 וַעֲשׂוּ אֶת־הָאֶפֶד. אִם בָּאתִי לְפָרֵשׁ מַעֲשֵׂה הָאֶפֶד
וְהַחֹשֶׁן עַל סֵדֶר הַמִּקְרָאוֹת, הֲרִי פְּרוּשָׁן פְּרָקִים, וַיִּשְׁנֶה
הַקּוֹרָא בְּצִרוּפּוֹ, לְכָף אֲנִי כּוֹתֵב מַעֲשֵׂיהֶם כְּמוֹת
שְׁהוּא, לְמַעַן יִרְוֹץ הַקּוֹרָא בּוֹ, וְאַחֵר כֶּף אֶפְרָשׁ עַל
סֵדֶר הַמִּקְרָאוֹת. הָאֶפֶד עֲשׂוּי כְּמִין סִינֵר שֶׁל נָשִׁים
רוֹכְבוֹת סוּסִים, וְחוֹגֵר אוֹתוֹ מֵאַחֲרָיו כְּנָגֶד לְבוּ לְמֶטָה
מֵאַחֲרָיו, רָחֲבוּ כְּמִדַּת רַחֵב גִּבּוֹ שֶׁל אָדָם וַיּוֹתֵר, וּמִגִּיעַ
עַד עֲקֵבָיו. וְהַחֹשֶׁב מְחֻבֵּר בְּרֹאשׁוֹ עַל פְּנֵי רָחֲבוֹ מַעֲשֵׂה
אוּרֵג, וּמֵאַחֲרֶיהָ לְכָאן וּלְכָאן כְּדִי לְהַקִּיף וּלְחַגּוֹר בּוֹ.
וְהַתְּפֻחוֹת מְחֻבְּרוֹת בַּחֹשֶׁב, אֶחָת לְמִין וְאַחַת לְשְׂמָאל,
מִרְחָקוֹת זֶה מִזֶּה שְׁעוֹר הַבְּדִלָּת כְּתֻפִּים מֵאַחֲרֵי הַכֹּהֵן
לְשָׁנֵי קְצוֹת רָחֲבוֹ שֶׁל סִינֵר, וּכְשׁוֹזָקָפֶן — עוֹמְדוֹת לוֹ
עַל שְׁתֵּי כְּתֻפֵּי, וְהֵן כְּמִין שְׁתֵּי רְצוּעוֹת עֲשׂוּיוֹת מִמִּין
הָאֶפֶד, אֲרֻכּוֹת כְּדִי שְׁעוֹר לְזַקֵּן אֶצֶל צְנוּאָרוֹ מְכָאן
וּמְכָאן, וְנִקְפְּלוֹת לְפָנָיו לְמֶטָה מְכַתְּפֵי מַעַט. וְאַבְנֵי
הַשֹּׁהַם קְבוּעוֹת בָּהֶם, אֶחָת עַל כְּתֵף יְמִין וְאַחַת עַל כְּתֵף
שְׂמָאל וְהַמִּשְׁבְּצוֹת נְתוּנוֹת בְּרֹאשֵׁיהֶם לְפָנֵי כְּתֻפֵּי,
וְשְׁתֵּי עֲבוֹתוֹת הָהָב תַּחֲבוּבוֹת בְּשְׁתֵּי טַבְּעוֹת שֶׁבַחֲשָׁן,
בְּשָׁנֵי קְצוֹת רָחֲבוֹ הָעֲלִיוֹן, אֶחָת לְיָמִין וְאַחַת לְשְׂמָאל.
וְשָׁנֵי רֹאשֵׁי הַשֶּׁרֶשֶׁת תְּקוּעִין בְּמִשְׁבְּצוֹת לְיָמִין, וְכֵן
שְׁנֵי רֹאשֵׁי הַשֶּׁרֶשֶׁת הַשְּׂמָאֲלִית תְּקוּעִין בְּמִשְׁבְּצוֹת

18. עב, א. 19. שמות לט, ג. 20. שמות כו, א.

CHASIDIC INSIGHTS

The second reason implies that the various good and holy spiritual energies are intended to coexist and cooperate, but only as long as none of them lose their identity in the process. A forbidden mixture causes a merger of these energies, which results in one or the other or both being perverted from their proper mission.

This is analogous to the way a king desires his ministers to behave. He wants them to work so well together that their different portfolios integrate seamlessly. Nevertheless, each minister has a specific mission that is distinct from that of every other's. If these separations are lost, the king will definitely not be pleased.

On the other hand, in their Divine source, these energies are part of God's overriding oneness. There, there is no diversity or separateness that defines or distin-

guishes one spiritual energy from another.

Continuing with our analogy of the king and his ministers, this would correspond to the behavior of the ministers when they are gathered in the presence of the king. Here, they must lose all sense of self, and any demonstration of self-assertion — of what makes them different from one another — would be out of place and an affront to the king's authority. As they bow before him, there are indeed no differences between the ministers, and even those that are total opposites become one.

This explains why, in the context of the second explanation, the mixture of wool and linen is permitted in the priestly vestments. In the intense holiness of the Tabernacle, even diverse, contrary energies could be peacefully joined.²⁸

28. Likutei Sichot, vol. 36, pp. 153-160.

The Ephod

6 “The Ephod is an apron-like garment designed to endow the high priest with a superior degree of royalty and modesty, commensurate with his greater holiness.²² It is tied by a belt around the waist and covers the lower half of the body, in the back and partly in the front,²³ from the waist down to the heels (see Figure 1). The artisans **shall make the Ephod out of** threads composed of 28 strands: there shall be four **gold** threads, one twined with six threads of **turquoise** wool, one twined with six threads of **purple** wool, one twined with six threads of **scarlet** wool, and one twined with six threads of **twined linen** (see Figure 2). It shall be made **with a woven design**, i.e., with a different design on either side of the fabric.

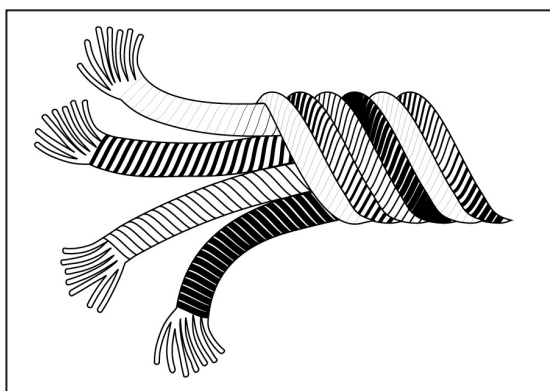


Figure 2: The threads of the Ephod

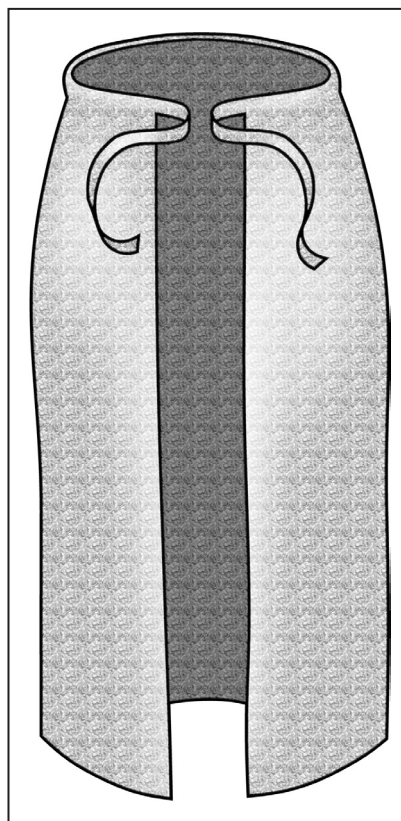


Figure 1: The apron and belt of the Ephod

CHASIDIC INSIGHTS

There are two classic explanations of why the Torah normally prohibits the mixture of wool and linen:²⁴

- It is necessary to avoid harmful *influences*.²⁵ In this context, the linen is seen as the harmful influence. Wool was the offering of Abel, Adam's good son, while flax was the offering of Cain, Adam's bad son.²⁶
- It is necessary to avoid harmful *mixtures*. In this context, neither wool nor linen is intrinsically harmful, only their mixture.

God created many, diverse spiritual energies through which He sustains and governs all the various components of the created world. In spiritual terms, the first reason implies that those spiritual energies that

God uses to sustain and govern the forces of evil and impurity should not be allowed to mix with those He uses to sustain and govern the forces of good and holiness.

As we have seen before, however, the forces of evil generally originate in very high levels of holiness, but they have suffered some tragic fall. In its source, then, flax embodies and expresses a very high level of holiness.²⁷ Thus, the mixture of wool and flax is permitted in the priestly vestments since in the revealed Divinity of the Tabernacle they both expressed their spiritual source, and in their source both are forces of holiness. Their mixture there is therefore not at all harmful.

22. *Likutei Sichot*, vol. 26, p. 195. 23. Rashi on v. 26, below. 24. Rabbeinu Bachaye on Leviticus 19:19; *Zohar* 3:86b. 25. See also *Or HaTorah*, Nach p. 132, *Teitzei* pp. 961-962. 26. Genesis 4:3-7. 27. *Or HaTorah*, *Teitzei*, pp. 961 ff.

ONKELOS

7 תרתינ בתפין בתפין מלפפן יהון לה
על תרין סטרוהי ויתלפף: 8 והמין
תקונה די עלוהי בעובדה מנה
יהי דהבא תכלא וארגנא וצבע
זהורי ובוץ שזיר: 9 ותשב ית
תרתינ אבני ברלא ותגלוף עליהון
שמהת בני ישראל: 10 שתא
משמהתהון על אבנא חדא וית
שמהת שתא דאשתארו על אבנא
תניתא בתולדתהון:

7 שְׁתֵּי כִתְפֵת חִבְרֹת יִהְיֶהֱלֹוּ אֶל־שְׁנֵי קְצוֹתָיו וְחִבְרִי:
8 וְחֹשֶׁב אֶפְדֹתוֹ אֲשֶׁר עָלָיו בְּמַעֲשָׂהוּ מִמֶּנּוּ יִהְיֶה זָהָב
תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת שָׁנִי וְשֵׁשׁ מִשְׁוֹר: 9 וְלִקְחָתָּ אֶת־
שְׁתֵּי אַבְנֵי־שָׁהֶם וּפְתַחְתָּ עֲלֵיהֶם שְׁמוֹת בְּנֵי יִשְׂרָאֵל:
10 שִׁשָּׁה מִשְׁמָתָם עַל הָאֶבֶן הָאֶחָת וְאֶת־שְׁמוֹת
הַשִּׁשָּׁה הַנּוֹתָרִים עַל־הָאֶבֶן הַשֵּׁנִית כְּתוּלְדָתָם:

RASHI

אותן שתי כתפות האפוד, יחבר אותם במחט למטה
בחשב, ולא יארגם עמו, אלא אורגם לבדם ואחר
קר מחברם: 8 וחשב אפדתו. וחגור שעל ידו, הוא
מאפדו מתקנהו לכהן ומקשטו: אשר עליו. למעלה
בשפת הסנר היא החגורה: במעשהו. בארגת הסינר
— מעשה חושב ומחמשת מינים, קר אריגת החשב
— מעשה חושב ומחמשת מינים: ממנו יהיה. עמו יהיה
ארוג, ולא יארגנו לבד ויחברנו: 10 כתולדתם. פסדר
שנולדו: ראובן, שמעון, לוי, יהודה, דן, נפתלי — על
האחת. ועל השנייה: גד, אשר, יששכר, זבולון, יוסף,
בנימין מלא שכן הוא כותב במקום תולדתו, עשרים
וחמש אותיות בכל־אחת ואחת:

7 שְׁתֵּי כִתְפֵת וגו'. הסינר מלמטה, וחשב האפוד היא
החגורה וצמודה לו מלמעלה, דגמת סינר הנשים.
ומגבו של כהן היו מחברות בחשב שתי חתיכות כמין
שתי רצועות רחבות, אחת כנגד כל־כתף וכתף, וזקפן
על שתי כתפותיו עד שנקפלות לפניו כנגד החזה, ועל
ידי חבורן לטבעות החשן נאחזין מלפניו כנגד לבו
שאין נופלות, כמו שמפרש בענין. והיו וקופות והולכות
כנגד כתפיו, ושתי אבני שהם קבועות בהן, אחת בכל־
אחת: אל־שני קצותיו. אל רחבו של אפוד, שלא היה
רחבו אלא כנגד גבו של כהן, וגבהו עד כנגד האצילים
שקורין קודי"ש²¹, שנאמר: "לא יחגרו ביזע"²² — אין
חוגרין במקום זעה, לא למעלה מאציליהם ולא למטה
ממתניהם, אלא כנגד אציליהם: וחבר. האפוד עם

21. מרפקים. 22. יחזקאל מד, יח.

CHASIDIC INSIGHTS

10 Six of their names: The names of the twelve sons of Jacob are inscribed on the two shoulder stones in the order of their birth, rather than in the order of their importance or prestige. This underscores their common, unifying factor—the fact that they are all Jacob's sons. It is this underlying unity—the fact that all Jacob's sons were united in their devotion to perpetuating Jacob's ideology and learned how to channel their individual differences and strengths toward that goal—that makes their remembrance before God a source of merit for us. Just as a parent is happy to grant his or her children's wishes when they are all cooperating lovingly, God is more ready to shower us with His beneficence when we follow in the footsteps Jacob's sons and unite in our devotion to the ideals of Judaism.

The secret to achieving unity among ourselves is reinforcing our belief in the unity of God. The more we realize that God is the only true existence, the more natural it becomes for us to unite with others.

It is therefore appropriate that the six words and 25 letters of the names on each shoulder stone correspond to the six words and 25 letters in the first verse of the *Shema* ("Hear O Israel...God is one"),³² the declaration of the exclusivity of God in creation. Inasmuch as we are enjoined to recite the *Shema* twice a day, the two shoulder stones allude to these two times.³³

In contradistinction to Rashi, Maimonides³⁴ asserts³⁵ that the names of Jacob's sons were inscribed on the shoulder stones in their birth order according to their mothers, i.e., first the six sons of Leah, who was the first to give birth, then the two sons of Bilhah, then the two sons of Zilpah, then the two sons of Rachel. Furthermore, he maintains that the first name was engraved on the first stone, the second on the second, the third on the first, and so forth, as if the two stones were meant to be "read" side by side, like one stone instead of two.

Thus, while Rashi emphasizes the father, Maimonides emphasizes the mothers. In other words, while both

32. Deuteronomy 6:4. 33. *Sifte Cohen* on this verse. 34. *Mishneh Torah, Kelei HaMikdash* 9:9; Commentary to the Mishnah, *Yoma* 7:5. 35. According to *Kiryat Sefer* (ad loc.) and others.

7 It shall have two shoulder straps attached to its top at its two visible ends as seen from the back, i.e., directly under the shoulder blades (even though the apron itself extends around the hips and covers part of the front of the legs). They shall be woven separately out of the same material as the Ephod and then **attached** by sewing. These straps shall extend upward over the shoulders and hang down on the chest (see Figure 3).

8 The belt that fastens it and that is above it shall be made like it, of one piece with it and not woven separately and later attached to it. The fabric of the belt,

as that of the apron and the shoulder straps, shall also be woven out of threads twined of 28 strands: one **gold** thread twined with six threads of **turquoise** wool, one gold thread twined with six threads of **purple** wool, one gold thread twined with six threads of **scarlet** wool, and one gold thread twined with six threads of **twined linen**.

9 You shall have the artisans take the two rectangular²⁹ onyx stones³⁰ and engrave on them the names of the twelve sons of Israel—

10 six of their names on one stone, and the remaining six names on the second stone—in the order of their birth. Have them spell Benjamin's name with both *yud*'s (as it is was spelled when the name was first given³¹), so that there will be 25 letters on each stone (see Figure 4).

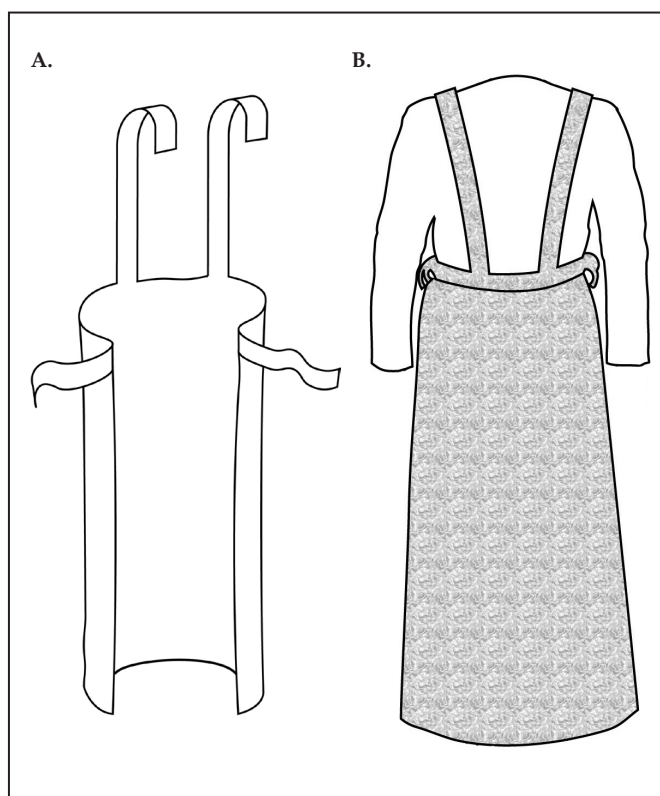


Figure 3: The shoulder straps A. front view B. back view



Figure 4: The onyx stones of the Ephod

29. *Mishneh Torah*, *Klei HaMikdash* 9:9; *Kiryat Sefer*. 30. Mentioned above, 25:7. 31. Genesis 35:18. Subsequently, Benjamin's name is spelled more often with only the first *yud*.

ONKELOS

11 עובד אמן אבן טבא כתב
מפרש בגלף דעזקא תגלוף ית
תרתינ אבניא על שמחת בני
ישראל משקען מרמזן דדב
תעביד יתהון: 12 ותשני ית
תרתינ אבניא על כתפי אפודא
אבני דכרנא לבני ישראל ויטל
אהרן ית שמחתהון קדם יי על
תרין כתפיה דלכרנא:

11 מַעֲשֵׂה חֶרֶשׁ אֶבֶן פְּתוּחֵי הַחֶם תַּפְתַּח אֶת־שְׁתֵּי
הָאֲבָנִים עַל־שְׁמַת בְּנֵי יִשְׂרָאֵל מִשְׁבָּצוֹת זָהָב
תַּעֲשֶׂה אֹתָם: 12 וְשִׁמְתָּ אֶת־שְׁתֵּי הָאֲבָנִים עַל כְּתֹפֶת
הָאֹפֹד אֲבָנֵי זָכָר לִבְנֵי יִשְׂרָאֵל וְנָשָׂא אֹהֲרֹן אֶת־
שְׁמוֹתָם לִפְנֵי יְהוָה עַל־שְׁתֵּי כְתָפָיו לְזָכָר: 8

RASHI

שָׁהם לַחֲתֹם אֲגָרוֹת, כְּתָב נָכַר וּמִפְרָשׁ: עַל־שְׁמֹת. כְּמוֹ
'בְּשִׁמוֹת': מִסַּבַּת מִשְׁבָּצוֹת. מִקְּפוֹת הָאֲבָנִים בְּמִשְׁבָּצוֹת
זָהָב, שְׁעוֹשָׂה מוֹשֵׁב הָאֶבֶן בְּזָהָב, כְּמִין גָּמָא לְמִדַּת
הָאֶבֶן, וּמִשְׁקָעָה בְּמִשְׁבָּצָה. נִמְצָאת הַמִּשְׁבָּצָה סוֹכֶכֶת
אֶת הָאֶבֶן סָבִיב. וּמִחֲבֵר הַמִּשְׁבָּצוֹת בְּכְתָפוֹת הָאֹפֹד:
12 לְזָכָר. שִׁיָּהָא רוֹאֶה הַקָּדוֹשׁ בְּרוּךְ הוּא הַשְּׂבָטִים
כְּתוּבִים לִפְנֵי, וְיִזְכֹּר צִדְקָתָם:

11 מַעֲשֵׂה חֶרֶשׁ אֶבֶן. מַעֲשֵׂה אֶמֶן שֶׁל אֲבָנִים. "חֶרֶשׁ"
זֶה דְּבוּק הוּא לַתְּבָה שֶׁלֹּא־חָרִיו, וּלְפִיכָךְ הוּא נֶקֶד פֶּתַח
בְּסוּפוֹ. וְכֵן "חֶרֶשׁ עֲצִים נָטָה קוֹ" 23 — חֶרֶשׁ שֶׁל עֲצִים.
וְכֵן "חֶרֶשׁ בְּרוֹל מַעֲצָד" 24, כֹּל־אֵלֶּה דְּבוּקִים וּפְתוּחִים:
פְּתוּחֵי חֶם. כְּתָרְגוּמוֹ: 'כְּתָב מִפְרָשׁ בְּגִלְף דְּעִזָּקָא' —
חֲרוּצוֹת הָאוֹתִיּוֹת בְּתוֹכָן, כְּמוֹ שְׁחוֹרְצִין חוֹתָמֵי טְבַעוֹת

23. ישעיה מד, יג. 24. שם, יב.

CHASIDIC INSIGHTS

logical proofs that lead to this higher perception. In either case, when we attain this perspective, our dedication to our Divine mission and the enthusiasm with which we fulfill it becomes inspired and natural.

The rest of the time, we fall back on the lower perception of unity. Even we take the world as a given and have to think twice to remind ourselves that there is a God, we can recall how this world's apparent independent existence is a sham, and thereby remain committed and loyal to our task.

Generally, we are encouraged to try to experience the higher perception of unity when we recite the first verse of the *Shema* in the liturgy, the lower perception of unity when we recite the phrase "Blessed be the Name..." immediately after reciting the first verse of the *Shema*.

Now, as it happens, there are also six words and 25 letters in the phrase "Blessed be the Name..." traditionally recited immediately after the first verse of the *Shema* when it is read as part of the liturgy. Thus, in the context of Maimonides' view, the six words and

25 letters of the names on the right shoulder stone can be taken to correspond to the six words and 25 letters in the first verse of the *Shema*, and the same amount of words and letters on the left stone to correspond to the same amount of words and letters in the phrase "Blessed be the Name..."³⁶

To summarize:

Although the higher perception is of course the higher ideal, there is an advantage to life lived according to the lower perception. First, as much as God appreciates those who can sustain the higher perception, the efforts of those of us who struggle with the lower perception is in a way more poignant and more dear to God. Secondly, the inherent *advantage* of living life at the lower perception is that we thereby bring the consciousness of God's exclusivity into the realm of reality where it is by no means taken for granted.

This is why³⁷ even if we attain higher perception of unity when we recite the *Shema*, we must immediately recite "Blessed be the Name..." in order to descend into the lower perception of His unity.³⁸

	order of names	reading the stones	right stone		left stone	
			perception of unity	liturgy	perception of unity	liturgy
Rashi	birth	right, then left	higher perception	morning <i>Shema</i>	higher perception	evening <i>Shema</i>
Maimonides	birth, by mother	right and left as one	higher perception	<i>Shema</i>	lower perception	"Blessed be the Name"

36. *Siftei Cohen* and *Alshich* on 28:9. 37. See *Torah Or* 51a, 67c, 109d; *Likutei Torah* 2:14c, 4:42d, 5:19d. 38. *Likutei Sichot*, vol. 36, pp. 146-152.

11 You shall have them engrave the two stones with the names of Israel's sons as precisely and clearly as a signet ring is engraved by a jeweler, and you shall have them encase these stones in gold settings.

12 You shall then have them affix the two stones to the upper ends of the shoulder straps of the Ephod as stones of remembrance of the righteousness of the sons of Israel (see Figure 5). Thus Aaron shall carry their names on his two shoulders before God, that is, whenever he enters the Sanctuary, as a remembrance and source of merit for the people.

— CHASIDIC INSIGHTS —

authorities stress that the order is based on their birth, rather than their worldly status, Rashi takes their equality to its ultimate reduction—in their one, common parent, while Maimonides sees their common paternal origin expressed through the different mothers.

In general, quite apart and beyond her contribution of her own seed, the mother's critical role in gestation is the development of the embryo into a fully-developed person ready to become part of humanity. In this context, Maimonides' opinion emphasizes how each son of Jacob developed into a unique personality and then submitted to their common goal, while Rashi's opinion emphasizes how all twelve sons *a priori*, in their soul-essence, share the same vision and goals.

Just as they reflect two different manifestations of fraternal unity, these two opinions also allude to two perceptions of God's unity in creation: our earthly perspective, and God's perspective.

From our earthly perspective, the world presents a question: inasmuch as the world clearly exists, how can we conceive of God as all that truly exists? The answer to this question is that yes, the world exists, but it exists only because God constantly creates it. Its existence is not intrinsic to itself, but depends on its Divine source. This way of affirming the exclusivity of God's existence from the earthly perspective is referred to in Kabbalah as "the lower perception of

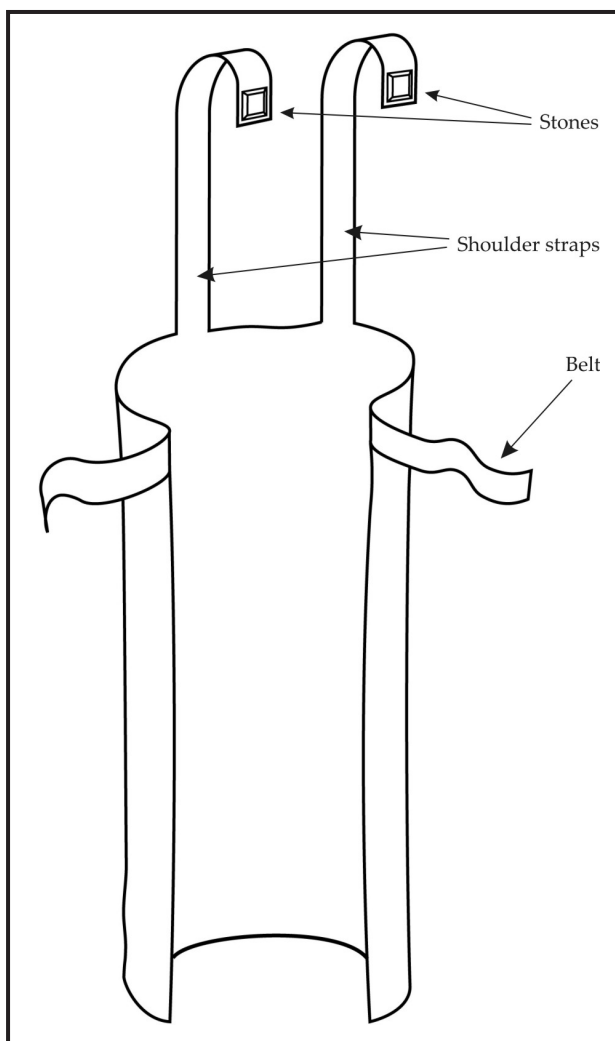


Figure 5: The onyx stones on the shoulder straps

unity." From the heavenly perspective, this question does not exist, since from this perspective the world poses no pretense of self-sufficiency. This perspective is referred to in Kabbalah as "the higher perception of unity." Rashi's view of how the names are inscribed on the shoulder stones reflects the higher perception of unity, while Maimonides' view reflects the lower perception.

Most of us catch an occasional glimpse of the higher perception of unity when God's perspective becomes suddenly our own. This may happen spontaneously, as a Divine gift, or as the result of following a methodical program of contemplation and meditation on the

— ONKELOS —

13 ותעבד מרמץן דדהב: 14 ותרתין תבין דדהב דכי מתחמן תעבד יתהון עובד גדילו ותתן ית תביא גדילתא על מרמץתא: 15 ותעבד חשן דינא עובד אמן בעובד אפודא תעבדנה דהבא תכלא וארגונא וצבע וזהרי ובוץ שזיר תעבד יתה: 16 מרבע יהי עיף ורתא ארפה ורתא פתיה: 17 ותשלם בה אשלמות אבנא ארבעה סדרין דאבן טבא סדרא קדמאא סמון ירקון וברקן סדרא חד: 18 וסדרא תנינא אומרגדין שבוזי וסבילום: 19 וסדרא תליתאה קנפירי טרקנא ועין עגלא: 20 וסדרא רביעאה כרום ימא וברלא ופנטירי מרמץן דדהב יהון באשלמותהון:

◆ שני 13 ועשית משבצת זהב: 14 ושתי שרשרת זהב טהור מגבלת תעשה אתם מעשה עבת ונתתה את שרשרת העבת על המשבצת: 15 ועשית חשן משפט מעשה חשב כמעשה אפוד תעשנו זהב תכלת וארגמן ותולעת שני ושש משור תעשה אתו: 16 רבוע יהיה כפול ורת ארכו וורת רחבו: 17 ומלאת בו מלאת אבן ארבעה טורים אבן טור אדם פטדה וברקת הטור האחד: 18 והטור השני נפך ספיר ויהלם: 19 והטור השלישי לשם שבו ואחלמה: 20 והטור הרביעי תרשיש ושהם וישפה משבצים זהב יהיו במלואתם:

— RASHI —

— שמכבר דבריו, והבטחתו אמת. דיריישנימינ"ט בלעז³⁹. שה"משפט" משמש שלש לשונות: דברי טענות הבעלי דינים, וגמר הדין, וענש הדין — אם ענש מיתה, אם ענש מכות, אם ענש ממוץ. וזה משמש לשון ברור דברים, שמפרש ומכיר דבריו: **כמעשה אפוד**. מעשה חושב ומחמשת מיניו: **16 ורת ארכו וורת רחבו**. כפול ומוטל לו לפניו כנגד לבו, שגאמר: "ויהי על לב אהרן"⁴⁰ — תלוי בכתפות האפוד הבאות מאחוריו על כתפיו, ונקפלות ויורדות לפניו מעט, והחשן תלוי בקו בשרשרות וטבעות, כמו שמפרש בענין: **17 ומלאת בו**. על-שם שהאבנים ממלאות גמות המשבצות המתקנות להן, קורא אותן בלשון "מלואים": **20 משבצים זהב**. יהיו הטורים במלואתם מוקפים משבצות זהב, בעמק שעור שיתמלא בעבי האבן. וזה לשון "במלואתם" — כשעור מלוי עבן של אבנים יהיה עמק המשבצות, לא פחות ולא יותר:

13 ועשית משבצת. מעוט "משבצת" — שתיים, ולא פרש לה עתה בפרשה זו אלא מקצת צרפן, ובפרשת החשן גומר לה פרוש: **14 שרשרת זהב**. שלשלאות: **מגבלות**. לסוף גבול החשן תעשה אותם: **מעשה עבות**. מעשה קליעת חוטין, ולא מעשה נקבים וכפלים כאותן שעושין לבורות, אלא כאותן שעושין לערסוקאות שקורין אינצינשייר⁴¹ ש⁴²: **ונתתה את שרשרת**. של עבותות העשויות מעשה עבות, על המשבצות הללו. ולא זה הוא מקום צואת עשיתן של שרשרות ולא צואת קביעתן, ואין "תעשה" האמור כאן לשון צווי, ואין "ונתתה" האמור כאן לשון צווי אלא לשון עתיד, כי בפרשת החשן חוזר ומצוה על עשיתן ועל קביעתן. ולא נכתב כאן, אלא להודיע מקצת צרף המשבצות שצוה לעשות עם האפוד, וכתב לה זאת, לומר לה: המשבצות הללו יזקקו לה, לכשתעשה שרשרות מגבלות על החשן, תתנם על המשבצות הללו: **15 חשן משפט**. שמכפר על קלקול הדין. דבר אחר: "משפט"

25. מחתות - מיכלים לקטרת. 26. הוכחה. 27. להלן פסוק ל.

39. Below, vv. 22-25. 40. Rashi on 4:14, above. 41. Rashi on Ezekiel 43:13; *Mishneh Torah*, *Klei HaMikdash* 9:6. 42. *Mishneh Torah*, *Klei HaMikdash* 9:9; *Kiryat Sefer*. 43. The identity of these gems is not certain. The translations given here are based on the connotations of the Hebrew words, early translations and sources, and modern research, but nevertheless should not be construed to be any more than educated guesses.

- ◆ *Second Reading 13* “In order to affix the onyx stones to the upper ends of the Ephod’s shoulder straps, **you shall** have the artisans **make gold settings** in which to encase the stones. These settings will then be attached to the shoulder straps.

14 Besides serving as settings for the onyx stones, these settings will also anchor the Breastplate to the Ephod from above, as will be described presently,³⁹ for **you will** also have the artisans **make two braided chains of pure gold**, which they will affix **at the upper edge** of the Breastplate, **and** you will **fasten** these **braided chains to the** gold **settings** affixed to the upper end of the shoulder straps of the Ephod.

The Breastplate

15 “Have the artisans **make a Breastplate**, to be worn on the high priest’s chest. Aaron merits this garment because he rejoiced in his *heart* when you were elevated above him to the status of the people’s leader.⁴⁰ The breastplate atones for miscarriage of justice. Also, as will be explained presently, when a specially-made parchment is inserted into it, it will serve as an oracle through which I will make My will known. For both these reasons, the Breastplate will be known as ‘The Breastplate **of Judgment**.’ It shall be a piece of fabric two spans (= 1 cubit)⁴¹ long and one span (= ½ cubit) wide, **of woven design**, i.e., with a different design on either side of the fabric. **You shall make it** of the same 28-strand fabric **as the Ephod is made**: one **gold** thread twined with six threads of **turquoise** wool, one gold thread twined with six threads of **purple** wool, one gold thread twined with six threads of **scarlet** wool, **and** one gold thread twined with six threads of **twined linen**.

16 It shall be square when folded over, a span long and a span wide (see Figure 6).

17 Once folded over, **you shall** have the artisans **set it with gems mounted** in gold settings attached to the fabric. There shall be **four rows of** rectangular-shaped⁴² **gems**:⁴³ **The first row shall be a row containing a carnelian, an emerald, and a topaz.**

18 **The second row: a carbuncle, a sapphire, and a diamond.**

19 **The third row: a zircon, an agate, and an amethyst.**

20 **The fourth row: an aquamarine, an onyx, and a jasper.** Each setting shall be made to fit the stone set in it, so that the four rows of stones **shall be** fully **encased in gold in their mountings.**

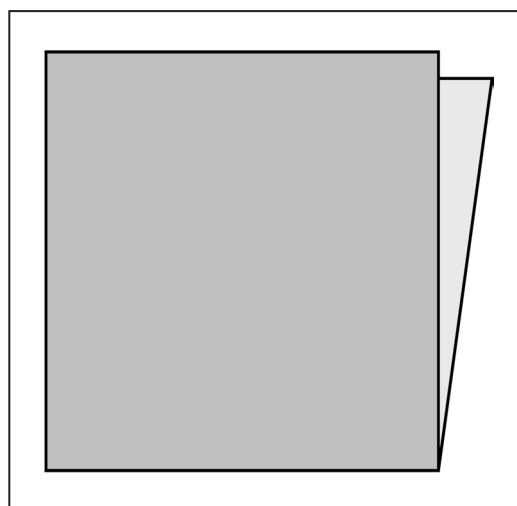


Figure 6: The Breastplate.

21 וְאַבְנֵי יְהוֹן עַל שְׁמֹת בְּנֵי
יִשְׂרָאֵל תִּתֵּנִי עֲשֵׂרִי עַל שְׁמֹתֵיהֶן
כְּתָב מִפָּרֶשׁ כְּבֹלוֹ דְּעֻקָּא גָבַר עַל
שְׁמֹה יְהוֹן לַחֲרִי עֶשֶׂר שְׁבֻטֵי:
22 וְתַעֲבִיד עַל חֲשָׁנָא תִּבְכִּין
מִתַּחְמֵן עוֹבֵד גְּדִילוֹ דְּהֵב דְּכִי:
23 וְתַעֲבִיד עַל חֲשָׁנָא תִּרְמִין עֻקֵּן
דְּדֵהָב וְתַתֵּן יֵת תִּרְמִין עֻקָּתָא עַל
תִּרְיִן סְטֵרִי חֲשָׁנָא: 24 וְתַתֵּן יֵת
תִּרְמִין גְּדִילָן דְּדֵהָב עַל תִּרְמִין
עֻקָּתָא בְּסִטְרֵי חֲשָׁנָא: 25 וְיֵת
תִּרְמִין גְּדִילָן דְּעַל תִּרְיִן סְטֵרוּהִי
תַתֵּן עַל תִּרְיִן מִרְמָצָתָא וְתַתֵּן עַל
כְּתָפֵי אַפּוֹדָא לְקַבֵּל אַפּוֹדָא:

21 וְהַאֲבָנִים תְּהִיֶּינָה עַל־שְׁמַת בְּנֵי־יִשְׂרָאֵל שְׁתֵּים עֶשְׂרֵה
עַל־שְׁמָתָם פְּתוּחֵי חוֹתֶם אִישׁ עַל־שִׁמּוֹ תְּהִיֶּינָה לְשָׁנֵי
עֶשֶׂר שָׁבָט: 22 וְעָשִׂיתָ עַל־הַחֹשֶׁן שְׁרֵשֶׁת גְּבֻלַת מַעֲשֵׂה
עֶבֶת זָהָב מָהוּר: 23 וְעָשִׂיתָ עַל־הַחֹשֶׁן שְׁתֵּי מַפְעוֹת
זָהָב וְנָתַתָּ אֶת־שְׁתֵּי הַמַּפְעוֹת עַל־שְׁנֵי קַצּוֹת הַחֹשֶׁן:
24 וְנָתַתָּה אֶת־שְׁתֵּי עֶבֶתֹת הַזָּהָב עַל־שְׁתֵּי הַמַּפְעֹת
אֶל־קַצּוֹת הַחֹשֶׁן: 25 וְאֵת שְׁתֵּי קַצּוֹת שְׁתֵּי הָעֶבֶתֹת
תִּתֵּן עַל־שְׁתֵּי הַמַּשְׁבָּצוֹת וְנָתַתָּה עַל־כַּתְּפוֹת הָאֹפֶד
אֶל־מֹול פָּנָיו:

אֶת־שְׁמִי עֲבַתָּה הַזֶּהָב. הֵן הֵן שֶׁרְשׁוֹת בְּגִלַּת הַכְּתוּבוֹת לְמַעֲלָה, וְלֹא פֶּרֶשׁ מְקוֹם קְבוּעַן בַּחֲשׁוֹן, עֲכָשׁוּ מִפְּרֶשׁ לָךְ שִׁיְהֵא תוֹחֵב אוֹתָן בִּטְבָּעוֹת. וְתִדַּע לָךְ שֶׁהֵן הֵן בְּרֵאשׁוֹנוֹת, שֶׁהֲרִי בִּפְרֶשֶׁת "אֵלֶּה פְּקוּדֵי" לֹא הִכְפִּילוּ: **25 וְאֵת שְׁמִי קִצּוֹת.** שֶׁל "שְׁמִי הָעֲבַתָּה", שְׁנֵי רִאשִׁיָּהֶם שֶׁל כָּל־אַחַת וְאַחַת: **תַּתֵּן עַל־שְׁמִי הַמִּשְׁבָּצוֹת.** הֵן הֵן הַכְּתוּבוֹת לְמַעֲלָה³³ בֵּין פֶּרֶשֶׁת הַחֲשׁוֹן וּפְרֶשֶׁת הָאֶפֶד, וְלֹא פֶּרֶשׁ אֵת צֶרְכָּן וְאֵת מְקוֹמָן, עֲכָשׁוּ מִפְּרֶשׁ שִׁיתַקַּע בָּהֶן רִאשֵׁי הָעֲבוֹתוֹת הַתְּחוּבוֹת בִּטְבָּעוֹת הַחֲשׁוֹן לְיָמִין וּלְשְׂמָאל אֶצֶל הַצָּוָאר, שְׁנֵי רִאשֵׁי הַשֶּׁרְשָׁרֶת הִימָנִית תּוֹקַע בַּמִּשְׁבָּצוֹת שֶׁל יָמִין. וְכֵן בְּשֶׁל שְׂמָאל שְׁנֵי רִאשֵׁי שֶׁרְשָׁרוֹת הַשְּׂמָאֲלִית: **וְנִתְתָּה. הַמִּשְׁבָּצוֹת: עַל־כְּתוּפֹת הָאֶפֶד.** אַחַת בּוֹז וְאַחַת בּוֹז, נִמְצְאוּ כְּתוּפֹת הָאֶפֶד מִחוּיָקִין אֵת הַחֲשׁוֹן שֶׁלֹּא יִפֹּל, וּבָהֶן הוּא תְלוּי. וְעַדִּין שֹׁפֵת הַחֲשׁוֹן הַתַּחְתּוֹנָה הוֹלֵכֶת וּבָאָה וְנוֹקֶשֶׁת עַל כְּרֶסוֹ וְאֵינָה דְּבוּקָה לוֹ יְפֹה, לְכַף הַצֶּרֶף עוֹד שְׁמִי טְבָּעוֹת לְתַחְתִּיתוֹ, כְּמוֹ שֶׁמִּפְּרֶשׁ וְהוֹלָךְ: **אֶל־מוֹל פְּנָיו.** שֶׁל אֶפֶד, שֶׁלֹּא יִתֵּן הַמִּשְׁבָּצוֹת בְּעֵבֶר הַכְּתוּפֹת שְׁכַלְפֵי הַמְּעִיל, אֲלֵא בְּעֵבֶר הָעֲלִיּוֹן שְׁכַלְפֵי הַחוּץ. וְהוּא קְרוּי "מוֹל פְּנָיו" שֶׁל אֶפֶד, כִּי אוֹתוֹ עֵבֶר שְׂאִינוֹ נִרְאֶה אֵינוֹ קְרוּי "פְּנִים":

21 **איש על-שמו.** בסדר תולדותם סדר האבנים: אדם — לראובן, פטרה — לשמעון, וכן כלם: 22 **על-החשן.** בשביל החשן, לקבועם בטבעותיו, כמו שמפרש למטה בענין: **שרשת.** לשון שרשי אילן, המאחזין לאילן להאחו ולהתקע בארץ, אף אלו יהיו מאחזין לחשן, שבהם יהיה תלוי באפוד. והן שתי שרשרות האמורות למעלה²¹ בענין המשבצות. ואף "שרשרות" פתר מנחם בן סרוק לשון שרשים, ואמר שהרי"ש יתרה, כמו מ"ם שב"שלוש"ם ומ"ם שב"ריקם". ואיני רואה את דבריו, אלא "שרשרת" בלשון עברית ב"שלושלת" בלשון משנה²²: **גבלת.** הוא "מגבולות" האמור למעלה²³, שתתקעם בטבעות, שיהיו בגבול החשן. וכל-גבול לשון קצה, אשומי"ל בלעז²⁴: **מעשה עבות.** מעשה קליעה: 23 **על-החשן.** לצרף החשן, כדי לקבוע בו. ולא יתכן לומר שתהא תחלת עשייתן עליו, שאם כן מה-הוא שחזור ואומר: "ונתת את-שתי הטבעות", והלא כבר נתונים בו! היה לו לכתב בתחלת המקרא: "ועשית על קצות החשן שתי טבעות וקב". ואף בשרשרות²⁵ צריך אתה לפתור כן: **על-שני קצות החשן.** לשתי פאות שכןגד הצנאר, לימנית ולשמאלית הבאים מול כתפות האפוד: 24 **ונתתה**

220

21 The gems shall bear the names of the sons of Israel, all twelve by name; each one's name shall be engraved as on a signet ring, for all twelve tribes. In

order for the Breastplate to function as an oracle, the whole Hebrew alphabet must be on the stones, but the names of the tribes do not include all the letters of the alphabet. To rectify this situation, have the names of the patriarchs—Abraham, Isaac, and Jacob—engraved on the first stone above Reuben's name, and the words for 'The Tribes of Yeshurun' engraved on the last stone under Benjamin's name⁴⁴ (see Figure 7).

22 You shall have the artisans make two pure gold chains, braided like cords, for attaching the top edge of the Breastplate to the shoulder straps of the Ephod, as follows:

23 You shall have them make two gold rings for the Breastplate and attach the two rings to the two upper corners of the Breastplate.

24 You shall have them run the two gold braids through these two rings on the upper corners of the Breastplate.

25 Then, have them attach the two ends of each of the two braids to the two gold settings that you shall have had them affix towards the front of the shoulder straps of the Ephod⁴⁵ (see Figure 8).

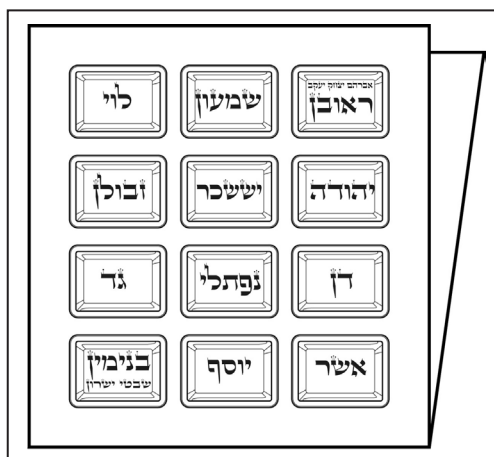


Figure 7: The gems of the Breastplate

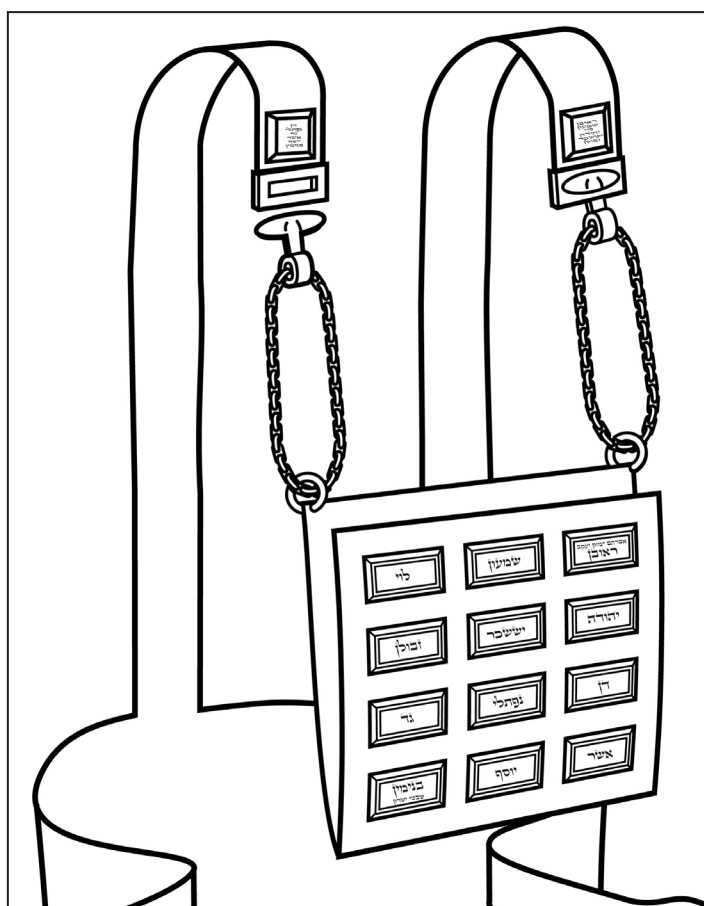


Figure 8: How the top of the Breastplate is attached to the shoulder straps of the Ephod (left: unlinked; right: linked)

44. Yoma 73b; Mishneh Torah, Klei HaMikdash 9:7. 45. Above, v. 13.

— ONKELOS —

26 ותעביד תרתי עזן ודדב ותשני יתהון על תרין סטרי חשנא על ספתה די לעברא דאפודא לגיו: 27 ותעביד תרתי עזן ודדב ותתן יתהון על תרין כתפי אפודא מלרע מלקבל אפודי לקבל בית לופי מעלוי להמין אפודא: 28 ויתדון ית חשנא מעוקתה לעוקתא דאפודא בחוטא דתכלתא למחוי על המין אפודא ולא יתפרק חשנא מעלוי אפודא: 29 ויטל אהרן ית שמהת בני ישראל בחשן דינא על לבה במעלה לקדשא לדברנא קדם יי תדירא:

26 וְעָשִׂיתָ שְׁתֵּי טַבָּעוֹת זָהָב וְשִׁמְתָה אֹתָם עַל-שְׁנֵי קְצוֹת הַחֹשֶׁן עַל-שִׁפְתּוֹ אֲשֶׁר אֶל-עֵבֶר הָאֶפֹּד בֵּיתָה: 27 וְעָשִׂיתָ שְׁתֵּי טַבָּעוֹת זָהָב וְנָתַתָּה אֹתָם עַל-שְׁתֵּי כַתְּפוֹת הָאֶפֹּד מִלְּמַטָּה מִמּוֹל פָּנָיו לְעִמָּת מַחְבְּרָתוֹ מִמַּעַל לְחֹשֶׁב הָאֶפֹּד: 28 וְיִרְכְּסוּ אֶת-הַחֹשֶׁן מִטַּבַּעְתוֹ (מִטַּבָּעָתָיו) אֶל-טַבָּעַת הָאֶפֹּד בִּפְתִּיל תְּכֵלֶת לְהִיּוֹת עַל-חֹשֶׁב הָאֶפֹּד וְלֹא-יִזַּח הַחֹשֶׁן מֵעַל הָאֶפֹּד: 29 וְנָשָׂא אֹהֲרֹן אֶת-שְׁמוֹת בְּנֵי-יִשְׂרָאֵל בַּחֹשֶׁן הַמְּשֻׁפָּט עַל-לְבוֹ בָּבָאוּ אֶל-הַקֹּדֶשׁ לְזָכֶרָן לִפְנֵי-יְהוָה תָּמִיד:

— RASHI —

באפוד, למעלה מן התגורה מעט, שהמחברת לעמת התגורה, ואלו נתונים מעט בגבה זקיפת הכתפות, הוא שנאמר: "ממעל לחשב האפוד", והן כנגד סוף החשן. ונותן פתיל תכלת באותן הטבעות ובטבעות החשן, ורוכסן באותו פתיל לימין ולשמאל, שלא יהא תחתית החשן הולך לפנים וחוזר לאחור ונוקש על כרסו, ונמצא מישב על המעיל יפה: ממוול פניו. בעבר החיצון: 28 וירכסו. לשון חבור, וכן "מרכסי איש" — חבורי חבלי רשעים. וכן "והרכסים לבקעה" — הרים הסמוכים זה לזה, שאי אפשר לירד לגיא שביניהם אלא בקשי גדול, שמתוך סמיכתן הגיא וקופה ועמקה, יהיו לבקעת מישור ונוחה לילך: להיות על-חשב האפוד. להיות החשן דבוק אל חשב האפוד: ולא יזח. לשון נתק ולשון ערבי הוא, כדברי דונש בן לברט:

26 עַל-שְׁנֵי קְצוֹת הַחֹשֶׁן. הן שתי פאותיו התחתונות, לימין ולשמאל: עַל-שִׁפְתּוֹ אֲשֶׁר אֶל-עֵבֶר הָאֶפֹּד בֵּיתָה. הרי לך שני סימני: האחד — שיתנם בשני קצות של תחתיתו, שהוא כנגד האפוד, שעליונו אינו כנגד האפוד, שהרי סמוך לצואר הוא והאפוד נתון על מתניו. ועוד, נתן סימן שלא יקבעם בעבר החשן שכלפי החוץ, אלא בעבר שכלפי פנים, שנאמר: "ביתָה". ואותו העבר הוא לצד האפוד, שחשב האפוד חוגרו הכהן, ונקפל הסינר לפני הכהן על מתניו, וקצת כרסו מכאן ומכאן עד כנגד קצות החשן, וקצותיו שוכבין עליו: 27 עַל-שְׁתֵּי כַתְּפוֹת הָאֶפֹּד מִלְּמַטָּה. שהמשבצות נתונות בראשי כתפות האפוד העליונים, הבאים על כתפיו כנגד גרונו, ונקפלות ויורדות לפניו. והטבעות צוה לתן בראשן השני, שהוא מחבר לאפוד, והוא שנאמר: "לעמת מחברתו" — סמוך למקום חבורן

34. תחלים לא, כא. 35. ישעיה מ, ד.

— CHASIDIC INSIGHTS —

28 The Breastplate must not come loose from the Ephod: The Ephod hung from the High Priest's back down to his heels, while the Breastplate rested in front, opposite his heart.

The "back" represents that which is external and mundane—the aspects of life that may be necessary but are not the focus of our main interest—just as we express disinterest in someone by turning our back to them. In contrast, the "front" signifies the internal and

sublime—the real focus of our interest—just as our inner thoughts and feelings are expressed on the face, the front of our bodies.⁴⁷

The fact that the Breastplate must not become disconnected from the Ephod therefore means that the High Priest cannot endure any gap between the sublime and the mundane, the internal and the external. What is true in his idealistic and inspired heart must express itself even in his mundane and routine heels.⁴⁸

47. See Tanya, chapters 22-3. 48. Sefer HaSichot 5748, vol. 1, p. 314.

26 In order to anchor the bottom of the Breastplate so it does not swing back and forth on the high priest's abdomen, **you shall have them make two additional gold rings and attach them to the two lower corners of the Breastplate**, i.e., the corners of its edge that faces the Ephod. (The lower edge of the Breastplate may be spoken of as 'facing the Ephod' since the apron-part of the Ephod winds forward to cover part of the front of the high priest's legs, and thus its side-edges are directly underneath the side-edges of the Breastplate.) The rings shall be attached to the **inner** fold of the Breastplate (see Figure 9).

27 **You shall then have the artisans make a third set of two gold rings and attach them to the outer edge of the lower ends of the two shoulder straps of the Ephod**, i.e., next to where the straps are joined to the top of the Ephod's back. Have them attach the rings a little **above the belt of the Ephod**, such that they are level with the rings attached to the bottom of the Breastplate (see Figure 10).

28 **They shall link the bottom of the Breastplate by its rings to the rings of the Ephod with a cord of turquoise wool**, so that the Breastplate will remain situated firmly above the front of the belt of the Ephod (see Figure 11). **The Breastplate must not come loose from the Ephod**, and it is forbidden for anyone to loosen it.⁴⁶

29 By wearing the Breastplate and its engraved stones, Aaron will carry the names of Israel's sons on the Breastplate of Judgment over his heart when he enters the Tabernacle, as a constant remembrance before God.

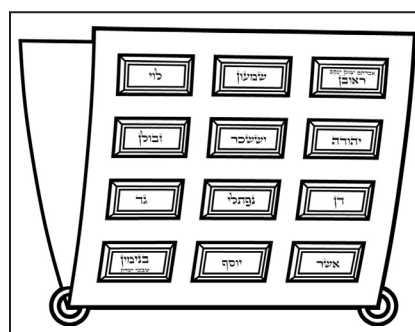


Figure 9: The rings at the bottom of the Breastplate

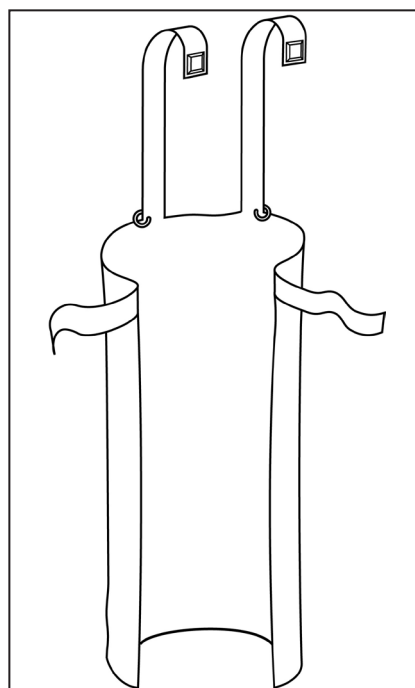


Figure 10: The rings at the bottom of the shoulder straps of the Ephod

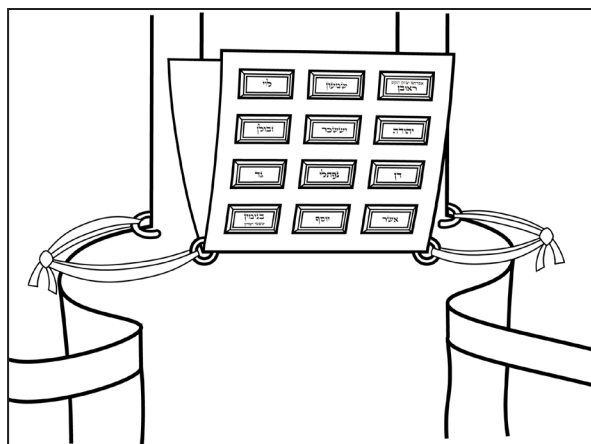


Figure 11: How the bottom of the Breastplate attached to the shoulder straps of the Ephod

46. Rashi on v. 32, below.

— ONKELOS —

30 וְתָתַן בְּחֶשֶׁן דִּינָא יֵת אֲוִרָא
וְיֵת תַּמִּימָא וְיֵהוּן עַל לְבָא דְאֶהֱרִן
בְּמַעְלָה קָדָם יְיָ וְיֵטֵל אֶהֱרִן יֵת
דִּין בְּנֵי יִשְׂרָאֵל עַל לְבָה קָדָם יְיָ
תְדִירָא: 31 וְתַעֲבִיד יֵת מַעֲלָא
דְּאַפּוֹדָא גְמִיר תַּכְלָא: 32 וְיֵהִי
פּוֹם רִישָׁה כְּפִיל לְגִיָּה תוֹרָא יֵהִי
מִקָּף לְפָמָה סְחוֹר סְחוֹר עוֹבֵד מְחִי
כְּפּוֹם שְׁרָן יֵהִי לָהּ דְּלֵא יִתְבַּע:

30 וְתָתַתְּ אֶל־חֶשֶׁן הַמִּשְׁפָּט אֶת־הָאוּרִים וְאֶת־
הַתַּמִּים וְהָיוּ עַל־לֵב אֶהֱרֹן בְּבֹאוֹ לִפְנֵי יְהוָה וְנָשָׂא
אֶהֱרֹן אֶת־מִשְׁפַּט בְּנֵי־יִשְׂרָאֵל עַל־לִבּוֹ לִפְנֵי יְהוָה
תָּמִיד: 31

שְׁלִישִׁי 31 וְעֲשִׂיתָ אֶת־מַעֲלֵי הָאֲפֹד בְּלִיל תַּכְלֵת:
32 וְהָיָה פִּירֵאשׁוֹ בְּתוֹכּוֹ שִׁפָּה יְהִיָּה לְפָיו סָבִיב מַעֲשֵׂה
אֹרֶג כְּפִי תַחְרָא יְהִי־הִלּוֹ לֹא יִקְרַע:

— RASHI —

סְלִיחַת הַמִּשְׁפָּט: 31 אֶת־מַעֲלֵי הָאֲפֹד. שֶׁהָאֲפֹד נָתַן
עָלָיו לְחֻגּוּרָה: כְּלִיל תַּכְלֵת. כְּלִי שֶׁאֵין מִין אַחֵר
מְעוֹרָב בּוֹ: 32 וְהָיָה פִּירֵאשׁוֹ. פִּי הַמַּעֲלֵל שֶׁבִּגְבָהוּ, הוּא
פְּתִיחַת בֵּית הַצֹּאֵר: בְּתוֹכוֹ. כְּתָרְגוּמוֹ: "כְּפִיל לְגִיָּה"
— כְּפוֹל לְתוֹכוֹ, לְהָיִית לּוֹ לְשִׁפָּה, כְּפִילָתוֹ. וְהָיָה מַעֲשֵׂה
אוֹרֶג וְלֹא בְּמַחֲט: כְּפִי תַחְרָא. לְמַדְנֵי שֶׁהִשְׁרִיזוּ
שֶׁלֹּהֶם פִּיהֶם כְּפוֹל: לֹא יִקְרַע. כְּדִי שֶׁלֹּא יִקְרַע. וְהִקְוִיעוּ
עוֹבֵר בָּלָא, שֶׁזֶה מְמַנֵּן לְאוּרֵן שְׁבִתוֹרָה, וְכֵן "לֹא־יִזַּח
הַחֶשֶׁן"³⁶. וְכֵן "לֹא יִסְרוּ מִמֶּנּוּ"³⁹, הַנֶּאֱמָר בְּכִדֵּי הָאֲרוֹן:

30 אֶת־הָאוּרִים וְאֶת־הַתַּמִּים. הוּא כְּתָב שֵׁם הַמִּפְרָשׁ,
שֶׁהָיָה נוֹתֵנוּ בְּתוֹךְ כְּפִילֵי הַחֶשֶׁן, שֶׁעַל יָדוֹ הוּא מַאִיר
דְּבָרָיו וּמְתַמֵּם אֶת דְּבָרָיו. וּבְמִקְדָּשׁ שְׁנֵי הָיָה הַחֶשֶׁן,
שֶׁאֵי אֶפְשָׁר לִכְהֵן גָּדוֹל לְהָיִית מִחֹסֶר בְּגָדִים, אֲבָל אוֹתוֹ
הַשֵּׁם לֹא הָיָה בְּתוֹכוֹ, וְעַל שֵׁם אוֹתוֹ הִכְתֵּב הוּא קְרוֹי
"מִשְׁפָּט", שֶׁנֶּאֱמָר: "וְנָשָׂא לּוֹ בְּמִשְׁפַּט הָאוּרִים"³⁶: אֶת־
מִשְׁפַּט בְּנֵי־יִשְׂרָאֵל. דָּבָר שֶׁהֵם נִשְׁפָּטִים וְנוֹכְחִים עַל יָדוֹ
אִם לַעֲשׂוֹת דָּבָר אוֹ לֹא לַעֲשׂוֹת. וּלְפִי מִדְּרַשׁ אֲגָדָה³⁷
שֶׁהַחֶשֶׁן מְכַפֵּר עַל מַעֲוֵתֵי הַדִּין, נִקְרָא "מִשְׁפָּט" עַל־שֵׁם

36. במדבר כו, כא. 37. זבחים נח, ב. 38. לעיל פסוק כח. 39. שמות כה, טו.

— CHASIDIC INSIGHTS —

30 You shall place into the Breastplate of Judgment the *urim* and *tumim*: The word *urim* means "lights," while the word *tumim* is related to the word for "sincerity" and "devotion" (*temimut*).⁵¹

In terms of our Divine soul, the *urim* denotes its brilliant awareness of its Divine source and its fiery yearning to dissolve in it. The *tumim* denotes its wholehearted sincerity and thorough devotion to fulfill the commandments. This devotion counterbalances the *urim* experience, dragging it down from its rapture to engage the mundane and elevate it to Divinity.

Thus, the *urim* and *tumim* thus express the dynamic of "run and return,"⁵² the ongoing give and take between ecstatic rapture and humble submission that characterizes the spiritual life.⁵³

The *urim* and *tumim* lost their ability to make the Breastplate function as an oracle after the destruction of the First Temple.⁵⁴ In general, the Second Temple imparted a palpable Divine awareness to those who entered it precisely as the First Temple did. However, unlike the First Temple, the Second Temple was not able to radiate that awareness abroad, to influence the mundane realm. Similarly, the Breastplate remained

intact during the Second Temple era, but its ability to render judgment for all mankind through the *urim* and *tumim* did not.

In a larger sense, this situation defines the general condition of exile. The Divine consciousness, goodness, and perfection of the messianic era lie dormant, although intact; only the pretentious façade of the supposedly immutable laws of nature is apparent. The two exist within the same reality.

The ineffectuality of the Breastplate is thus a metaphor for the overall condition we know as "exile." This is alluded to by the fact that the word for "Breastplate" (*חֶשֶׁן*) shares the same numerical value (358) as the words for "snake" (*נָחַשׁ*)⁵⁵ and "Messiah" (*מָשִׁיחַ*).⁵⁶ The primordial snake, which brought sin and confusion to the world, and the Messiah, who will bring clarity of purpose, are, of course, diametric opposites. Yet that is the paradox of Exile: the messianic reality is implicit within exile; our job is just to reveal it.

Allegorically, then, our challenge in exile is to restore the *urim* and *tumim* to the cosmic Breastplate—to "decode" the implicit messianic perception, goodness, and perfection within the snakeskin of reality—so that it can assume its proper, revealed role.⁵⁷

30 You shall place a parchment inscribed with God's Name **into the fold of the Breastplate of Judgment** (see Figure 12). This parchment shall be known as **'the urim and tumim,'** since it makes the Breastplate into a shining [or] and precise [tamim] oracle: it will cause the letters of the tribal names inscribed on the stones set in the Breastplate to light up in sequence, spelling out the answer to questions of national importance posed by the king or leader. Placed inside the fold of the Breastplate, the *urim* and *tumim* shall be over Aaron's heart whenever he comes before God, i.e., into the Sanctuary. Thus attired, Aaron shall carry the instrument of judgment for the Israelites over his heart at all times he enters the Sanctuary and stands before God. The Breastplate serves as an oracle only by virtue of the *urim* and *tumim*. Nonetheless, they are not an integral component of the Breastplate; if they are missing, the high priest is still considered fully and properly attired despite the fact that the Breastplate cannot function as an oracle.⁴⁹

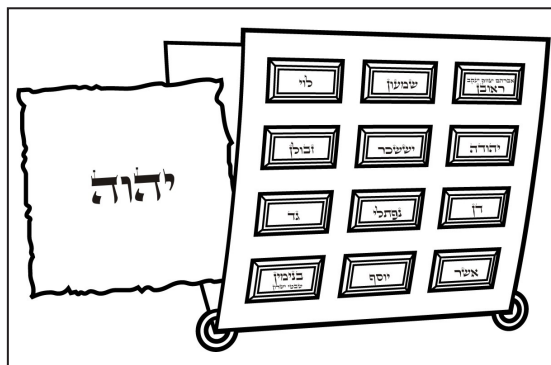


Figure 12: The *urim* and *tumim* inserted into the fold of the Breastplate

The Robe

- ◆ **Third Reading 31** “You shall have the artisans **make the Robe**, to be worn under the Ephod and girded by it. The Robe shall be made **completely out of turquoise wool**. The threads used to weave the Robe will be made of twelve strands of turquoise wool.⁵⁰
- 32 The edge of its top opening shall be folded inwards: all around its opening there shall be a woven hem, as with the collar of a coat of mail** (see Figure 13). This is **so that it not be torn**, for it is forbidden for anyone to tear it.

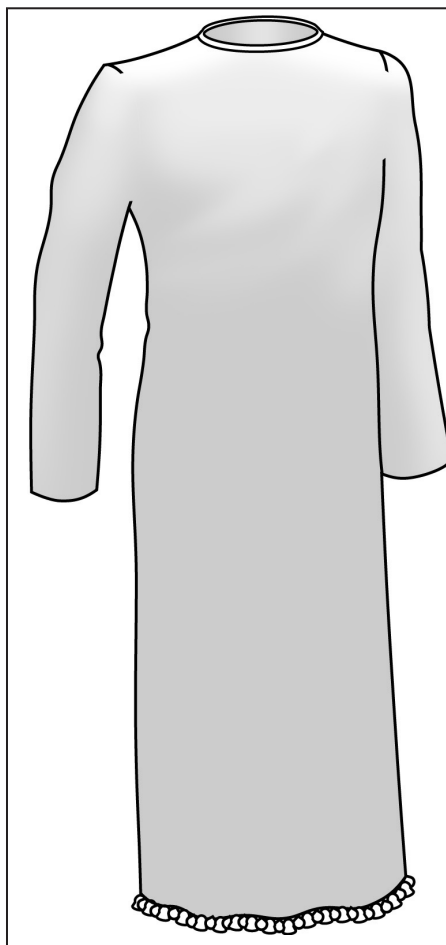


Figure 13: The Robe

49. *Likutei Sichot*, vol. 11, pp. 133-137. 50. Yoma 71b. 51. Yoma 73b. 52. Ezekiel 1:14. 53. See *Sefer HaArachim – Chabad*, vol. 4, p. 264. 54. Yoma 21b. 55. *Sha'ar HaMitzvot* and *Ta'amei HaMitzvot*, both in *Tetzaveh*. 56. *Me'orei Or*, s.v. *choshen*, citing Rabbeinu Ephraim (of the Tosafot); *Chomat Anach*. 57. *Likutei Sichot*, vol. 11, pp. 137-138.

— ONKELOS —

33 ותעביר על שפוליהי רמוני
תכלא וארגנא וצבע וזורי על
שפוליהי סחור סחור וגין ודחב
ביניהון סחור סחור: 34 וגא
ידחבא ורמונא וגא ידחבא
ורמונא על שפוליהי מעילא סחור
סחור: 35 ויהי על אהרן לשמשא
וישתמע קלה במעלה לקדשא קדם
יי ובמפקה ולא ימות: 36 ותעביר
ציצא ודחב דכי ותגלוף עלוהי
כתב מפרש קדש ליי:

33 וְעָשִׂיתָ עַל־שׁוּלְיֹי רִמּוֹנֵי תְּכֵלֶת וְאַרְגָּמָן וְתוֹלַעַת
שָׁנִי עַל־שׁוּלְיֹי סָבִיב וּפַעֲמָנֵי זָהָב בְּתוֹכָם סָבִיב:
34 פַּעֲמָן זָהָב וְרִמּוֹן פַּעֲמָן זָהָב וְרִמּוֹן עַל־שׁוּלֵי הַמַּעֲיֵל
סָבִיב: 35 וְהָיָה עַל־אַהֲרֹן לְשֵׁמֶשׁ קוֹלוֹ בְּבֹאוֹ
אֶל־הַקֹּדֶשׁ לִפְנֵי יְהוָה וּבִצְאָתוֹ וְלֹא יָמוּת: ׀
36 וְעָשִׂיתָ צִיצִית זָהָב טָהוֹר וּפְתִיחָה עָלָיו פְּתוּחֵי חֹתָם
קָדֵשׁ לַיהוָה:

— RASHI —

לֹא אֵתָּה שׁוֹמֵעַ הֵן: אִם יְהִיו לוֹ — לֹא יִתְחַיֵּב מִיָּתָה,
הָא אִם יִכְנַס מְחַסֵּר אֶחָד מִן הַבְּגָדִים הֵלָלוּ — חֶזֶב
מִיָּתָה בִּידֵי שָׂמִים: 36 צִיצִית. כִּמּוֹן טָס שֶׁל זָהָב הָיָה,
רוֹחֵב שְׁתֵּי אַצְבָּעוֹת, מְקִיף עַל הַמִּצָּח מֵאָזֶן לְאָזֶן:

33 רִמּוֹנֵי. עֲגוּלִים וְחִלּוּלִים הָיוּ, כִּמּוֹן רִמּוֹנִים הָעֲשׂוּיִים
כְּבִיצַת תְּרִנְגֵּלֶת: וּפַעֲמָנֵי זָהָב. וְגִין עִם עֲנָבְלִין שֶׁבְּתוֹכָם:
בְּתוֹכָם סָבִיב. בִּינְיָהֶם סָבִיב, בֵּין שְׁנֵי רִמּוֹנִים פַּעֲמָן
אֶחָד דְּבוּק וְתִלְוִי בְּשׁוּלֵי הַמַּעֲיֵל: 34 פַּעֲמָן זָהָב וְרִמּוֹן
אֶצְלוֹ, פַּעֲמָן זָהָב וְרִמּוֹן אֶצְלוֹ: 35 וְלֹא יָמוּת. מְכַלֵּל

— A CLOSER LOOK —

[35] **Entering the Sanctuary without even one of these three vestments is punishable by death:** Thus, if a high priest would enter the Sanctuary without wearing one of these three vestments and leave, he would be liable to death even if he had not

performed any priestly rite while inside. But if he would enter without wearing one of the other five vestments, he would be liable to death only if he performed one of the priestly rites while inside.⁶³

— CHASIDIC INSIGHTS —

at the bottom of the high priest's robe was the clamor of the people at the bottom of the spiritual ladder, the excitement of those compared to pomegranates.

Hence the critical need for these bells. A high priest who fails to include those at the bottom in his experience is unworthy of his title. If he enters the holy realm without them he will not live, for the completeness of our people demands that every member, righteous or not, be included.

On one day of the year, however, the high priest enters the inner precincts of the Tabernacle without the bells: Yom Kippur. On that day, we are all like angels; our inherent bond with God is revealed in the Holy of Holies, so bells are unnecessary there. Even those at the bottom experience a oneness with their Creator that is silent and still.⁶²

Entering the Sanctuary without even one of these three vestments is punishable by death: Entering the Sanctuary and performing the priestly rites each reflects a different aspect of our relationship with God.

On one hand, our relationship with God is affected by our behavior, our performance: the better we behave, the closer we become and the more we earn His love. Performing the priestly rites signifies this aspect of our relationship.

On a deeper level, even without doing anything, we are God's children and deserve His love on this merit alone. This aspect of our relationship is reflected in the mere act of entering the Sanctuary, for when the High Priest enters the Sanctuary, he does so as the emissary or representative of the people—all the people. He enters in the inherent merit of the fact that they are children of God, regardless of their success in performing His will.

He must therefore wear the three garments that express this inherent worth. The names of the tribes were engraved on the stones of the Breastplate and the Ephod. Those on the Breastplate, which rested on the heart, signified the righteous, while those on the Ephod, which mainly covered the back, signified the returnees. The bells and pomegranates of the Robe

62. *Likutei Sichot*, vol. 21, pp. 186-187. 63. *Likutei Sichot*, vol. 16, pp. 338-339.

33 On its lower hem you shall have them make hollow spheres shaped like unripe, egg-shaped pomegranates, made of intertwined⁵⁸ threads of turquoise, purple, and scarlet wool, all around its lower hem. Have them make gold bells to hang between them, all around:

34 a gold bell and a pomegranate, a gold bell and a pomegranate, all around the lower hem of the Robe. Put 36 bells and 36 pomegranates on the front of the Robe and the same number on the back⁵⁹ (see Figure 14).

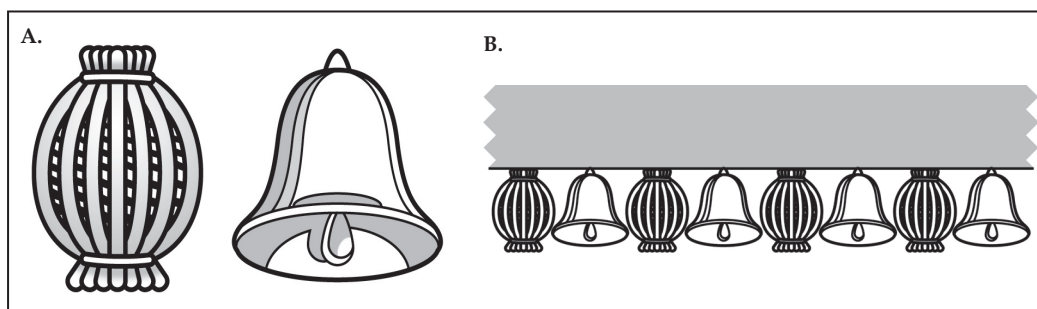


Figure 14: The pomegranates and bells on the bottom of the Robe A. Pomegranates and bells B. Pomegranates and bells attached to the Robe

35 It shall be worn by Aaron when he performs the Divine service. Its sound shall be heard when he enters the Sanctuary before God and when he leaves. Thus, the high priest must take care to wear the Ephod, Breastplate, and Robe when he enters the Sanctuary **so that he not die**, because entering the Sanctuary without even one of these three vestments is punishable by death by the heavenly court, even if he leaves without having performed any priestly rites.⁶⁰

The Forehead-Plate

36 “You shall have the artisans make a Forehead-plate of pure gold, two fingerbreadths wide and extending from ear to ear across the forehead. Have them engrave the words ‘Holy unto God’ on it as on a signet ring, i.e., such that the letters protrude from the plate.⁶¹ Due to its holiness, the Name of God should be given precedence, so write it above the word for “Holy unto.”

✧ CHASIDIC INSIGHTS ✧

35 Its sound shall be heard...so that he not die: *The Baal Shem Tov was asked: why do your Chasidim gesticulate wildly and shout during prayer? He answered: Have you ever seen a person drowning? No one gesticulates more wildly than a drowning man. No one shouts louder than a man threatened by the thrashing waves of the sea. And no one mocks his motions or questions his cries.*

Someone who is at peace does not shout. Someone who feels hopelessly trapped where he is and far from where he wants to be raises a commotion. Similarly, the prayer of someone who feels close to God (a *tzadik*) is typically noiseless and calm, for such a person is not

running away from anything. In contrast, the prayer of someone who feels distant from God is agitated and animated; this person is running, whether from his animal soul, from whatever makes him feel separate from God’s oneness, even from his own spiritual strivings—for they are about him, not about God.

The Jewish people are compared to many fruits, each fruit reflecting another aspect of their common identity. The pomegranate is the symbol of the “empty” Jew, who, though seemingly “empty” of merits is in fact as filled with commandments he upholds as the pomegranate is filled with seeds. The noise of the bells

58. Below, 39:24. 59. *Mishneh Torah*, *Klei HaMikdash* 9:3, based on *Zevachim* 88b. 60. *Likutei Sichot*, vol. 21, pp. 181-187. Cf. v. 43, below. 61. *Mishneh Torah*, *Klei HaMikdash* 9:2, based on *Gitin* 20a.

ONKELOS

37 ותשוי יתה על חוטא דתכלתא
ויהי על מצנפתא לקבל אפי
מצנפתא יהי: 38 ויהי על בית
עינוהי דאהרן ויטל אהרן ית עוית
קדשיא די יקדשון בני ישראל
לכל מתנת קדשיהון ויהי על בית
עינוהי תדירא לרענא להון קדם יי:
39 ותרמץ כתונא דבוצא ותעבד
מצנפתא דבוצא והמין תעבד
עובד ציר:

37 וְשִׂמְתָּ אֹתוֹ עַל-פִּתְיֵל תְּכֵלֶת וְהָיָה עַל-הַמְצַנֶּפֶת
אֶל-מִוֵּל פְּנֵי-הַמְצַנֶּפֶת יְהִיָּה: 38 וְהָיָה עַל-מִצְחָ אַהֲרֹן
וְנָשָׂא אַהֲרֹן אֶת-עֹן הַקֹּדֶשִׁים אֲשֶׁר יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל
לְכָל-מִתְנַת קֹדְשֵׁיהֶם וְהָיָה עַל-מִצְחוֹ תָמִיד לְרֹצוֹן לָהֶם
לְפָנֵי יְהוָה: 39 וְשִׁבְצָתָּ הַכֶּתֶנֶת שֵׁשׁ וְעָשִׂיתָ מְצַנֶּפֶת שֵׁשׁ
וְאֲבָנִט תַּעֲשֶׂה מַעֲשֶׂה רֶקֶם:

RASHI

על הפתיל, והפתיל על המצנפת מלמעלה: 38 וְנָשָׂא
אַהֲרֹן. לשון סליחה. ואף-על-פי כן אינו זו ממשמעו:
אהרן נושא את המשא של עון. נמצא מסלק העון מן
הקדושים: אֶת-עֹן הַקֹּדֶשִׁים. לרצות על הדם ועל החלב
שקרב בִּטְמָא, כמו ששינונו: אי זה עון הוא נושא?
אם עון פגול, הרי כבר נאמר: "לא ירצה". ואם עון
נוטר, הרי נאמר: "לא יחשב". ואין לומר שיכפר על
עון הכהן שהקריב טמא, שהרי "עון הקדשים" נאמר,
ולא "עון המקריבים". הא אינו מרצה, אלא להכשיר
הקרבן: וְהָיָה עַל-מִצְחוֹ תָמִיד. אי אפשר לומר שהיא
על מצחו תמיד, שהרי אינו עליו אלא בשעת העבודה.
אלא, תמיד לרצות להם אפלו אינו על מצחו, שלא
היה כהן גדול עובד באותה שעה. ולדברי האומר:
עודדו על מצחו מכפר ומרצה, ואם לאו אינו מרצה
— נדרש "על-מצחו תמיד" מלמד שממשמש בו בעודו
על מצחו, שלא יסיח דעתו ממנו: 39 וְשִׁבְצָתָּ. עשה
אותם משבצות משבצות, וכלה של שש:

37 עַל-פִּתְיֵל תְּכֵלֶת. ובמקום אחר הוא אומר: "ויתנו עליו
פתיל תכלת"⁴⁰ ועוד, בתיב כאן: "והיה על-המצנפת",
ולמטה הוא אומר: "והיה על-מצח אהרן"⁴¹? ובשחיטת
קדשים⁴² שינונו: שערך היה נראה בין ציץ למצנפת,
ששם מניח תפלין. למדנו, שהמצנפת למעלה בגבה
הראש, ואינה עמקה לכנס בה כל-הראש עד המצח,
והציץ מלמטה. והפתילים היו בנקבים, ותלויין בו בשני
ראשים ובאמצעו ששה בשלשה מקומות הללו: פתיל
מלמעלה, אחד מבחוץ ואחד מבפנים כנגדו, וקושר
ראשי הפתילים מאחורי הערף שלשתן, ונמצאו בין
ארץ הטס ופתילי ראשיו מקיפין את הקדקד, ופתיל
האמצעי שבראשו קשור עם ראשי השנים והולך על
פני רוחב הראש מלמעלה, נמצא עשוי כמין כובע.
ועל פתיל האמצעי הוא אומר: "והיה על-המצנפת",
והיה נותן הציץ על ראשו כמין כובע על המצנפת,
והפתיל האמצעי מחזיקו שאינו נופל, והטס תלוי כנגד
מצחו. ונתקינו כל-המקראות — פתיל על הציץ, וציץ

40. שמות לט, לא. 41. פסוק לח. 42. זבחים יט, אב. 43. פסחים טז, ב. 44. ויקרא ז, יח. 45. שם.

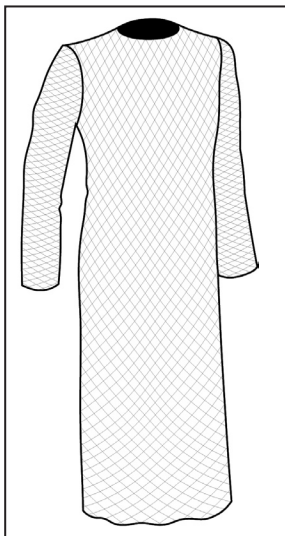


Figure 18: The Tunic

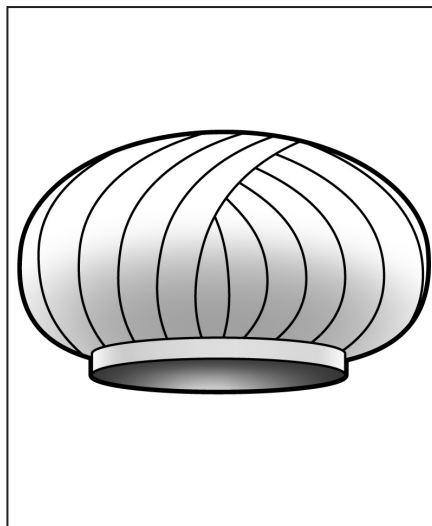


Figure 19: The Turban

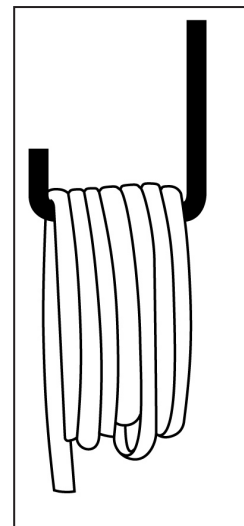


Figure 20: The Sash

37 Have them make three slots in the plate: two at each end and one in the middle, at the top (see Figure 15). Have them thread three cords made of turquoise wool through these slots (see Figure 16), and tie them together at the back of the head. In this way, **you shall place the Forehead-plate over a cord of turquoise wool** at these three locations. The middle cord **shall pass over the Turban**, preventing the plate from falling lower than the high priest's forehead (see Figure 17). **The Forehead-plate shall be placed below the front of the Turban**, leaving enough space for the high priest to wear head-*tefilin* in between the Turban and the Forehead-plate.



Figure 15: The Forehead-plate



Figure 16: The Forehead-plate with the three cords

38 The Forehead-plate **shall be worn on Aaron's forehead**, and by wearing it Aaron **shall effect atonement** for the following specific sin regarding the sacred offerings that the Israelites consecrate, i.e., for any of their holy gifts: if these offerings had become defiled and this fact was not known, the Forehead-plate will neutralize the effect of this defilement and the offerings will still be valid and effective. **It shall be on his forehead, to assure them of God's favor** in this way **at all times**, even when he is not wearing it.

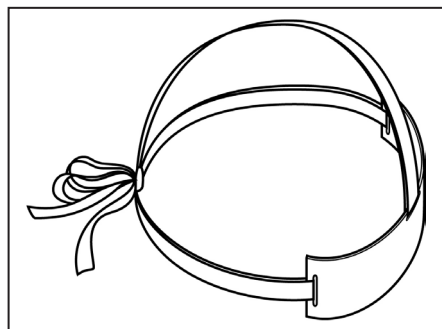


Figure 17: The cords of the Forehead-plate tied together to fit over the head

The Other Garments

39 **You shall** have the artisans **make a linen Tunic of recessed checkered knit** (see Figure 18). **You shall** have them **make a linen Turban** (see Figure 19), and **you shall** have them **make an embroidered Sash** out of twined linen and turquoise, purple, and scarlet wool,⁶⁴ to gird the Tunic (see Figure 20).

CHASIDIC INSIGHTS

signified those still struggling with their evil inclinations. All of these must be represented when the high priest enters the Sanctuary, for in his entrance he must invoke the inherent merit that is common to *all* strata of his people.

Similarly, whenever we see a person in need of a spiri-

tual boost, we must first make him aware of his inherent worth: that he possesses a soul that is truly a part of God. We must bring him into the realm of holiness so he can recognize his true self. After this, we can proceed to the particulars, helping him shed the negative elements that have accumulated and increase in deeds of light and goodness.⁶⁵

64. Below, 39:29. 65. *Likutei Sichot*, vol. 21, pp. 184-189.

— ONKELOS —

40 ולבני אהרן תעביד כותונין ותעביד להון המגנין וכוּבְעִין תעביד להון ליקר ולתשחא: 41 ותלביש יתהון ית אהרן אחור וית בנודי עמה ויתרבי יתהון ויתקריב ית קרבנהון ויתקדיש יתהון וישמשון קדמי: 42 ועביד להון מכנסין דבני לכסאה בשר עריא מחרצן ועד ירכן יתהון: 43 ויהון על אהרן ועל בנודי במיעלהון למשכן זמנא או במקרהון למדבחא לשמשא בקדשא ולא יקבלון חובא ולא ימותון קים עלם לה ולבנודי בתרודה:

40 ולבני אהרן תעשה כתנת ועשית להם אבנטים ומגבעות תעשה להם לכבוד ולתפארת: 41 והלבשת אתם את-אהרן אחיד ואת-בניו אתו ומשחת אתם ומלאת את-ידם וקדשת אתם וכהנו לי: 42 ועשה להם מכנסי-בד לכסות בשר ערוה מפתנים ועד-ירכיים יהיו: 43 והיו על-אהרן ועל-בניו בבאם אל-אהל מועד או בגשתם אל-המזבח לשרת בקדש ולא יישאו עון ומתו חקת עולם לו ולזרעו אחריו: ס

— RASHI —

מועד. להיכל, וכן למשכן: ומתו. הא למדת, שהמשמש מחסר בגדים במיתה: חקת עולם לו. כל מקום שנאמר "חקת עולם", הוא גזרה מיד ולדורות לעבב בו:

40 ולבני אהרן תעשה בגדים הללו ולא יותר: כתנת, ואבנט, ומגבעות היא מצנפת, ומכנסים, הכתובים למטה בפ'שה: 41 והלבשת אתם אהרן. אותם האמורין באהרן: חשן, ואפוד, ומעיל, וכתנת תשבץ, מצנפת, ואבנט, וציץ, ומכנסים, הכתובים למטה בכלם: ואת-בניו אתו. אותם הכתובים בהם: ומשחת אתם. את אהרן ואת בניו, בשמן המושחה: ומלאת את-ידם. כל-מלוי ידים לשון חנוף, כשהוא נכנס לדבר להיות מחוק בו מאותו יום והלאה, הוא מלוי. ובלשון לעז בשממין אדם על פקדת דבר, נותן השליט בידו בית יד של עור שקורין ג'ט"ו, ועל ידו הוא מחזיקו בדבר. וקורין לאותה מסירה — ריושטי"ר⁴⁶, והוא מלוי ידים: 42 ועשה להם. לאהרן ולבניו: מכנסי-בד. הרי שמונה בגדים לכהן גדול, וארבעה לכהן הדיוט: 43 והיו על-אהרן. כל-הבגדים האלה על אהרן, הראויין לו: ועל-בניו. האמורין בהם: בבאם אל-אהל

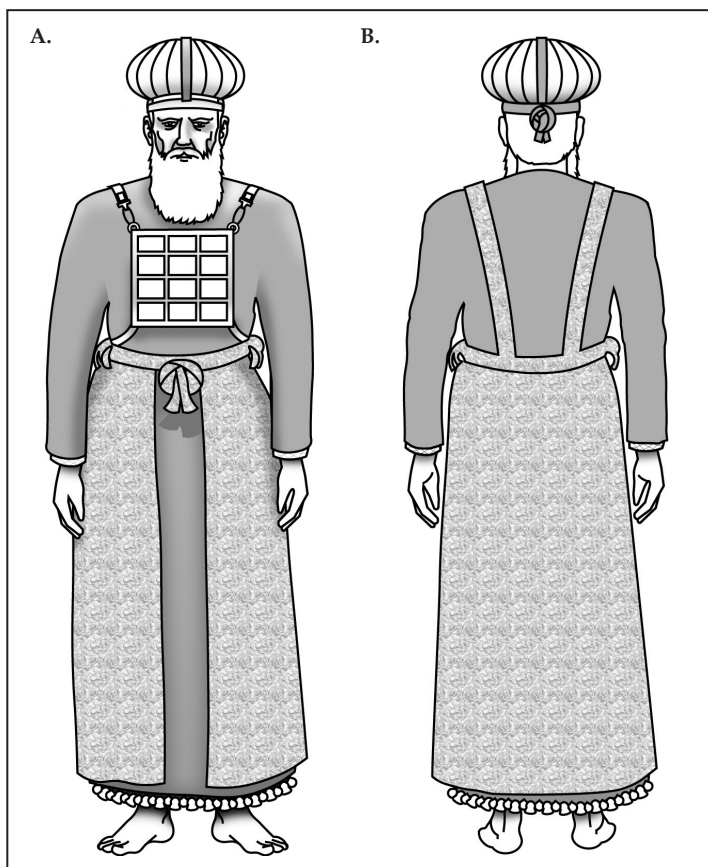


Figure 24: The garments of the high priest: A. front View B. rear View

46. פסוק מב. 47. כפפה. 48. להלביש, להסמיד.

40 For Aaron's sons, you shall make tunics similar to his. You shall make them sashes for their tunics, similar to his. You shall make them hats for dignity and splendor but less elaborate than his Turban (see Figure 21).

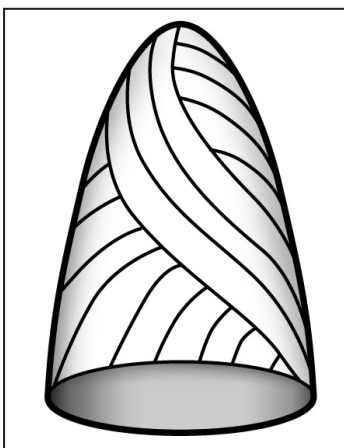


Figure 21: The hats

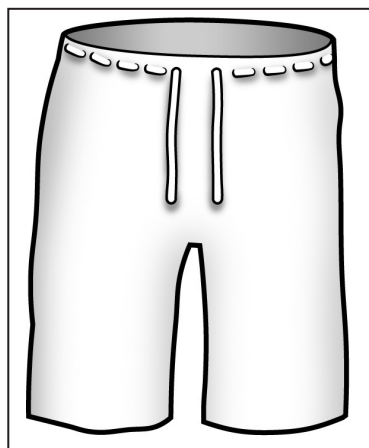


Figure 22: The trousers

41 You yourself shall dress your brother Aaron and his sons along with him in these vestments, plus the trousers about to be mentioned.” Moses had to dress them himself because this was an integral part of investing them in the office of the priesthood—which only he could do, as mentioned above.⁶⁶ **You shall anoint them, inaugurate them, and sanctify them, and they shall serve Me as priests.**

42 And make them all linen trousers to cover their nakedness, reaching from the waist to the thighs (see Figure 22). There are thus four vestments for the ordinary priest (a tunic, a sash, a hat, and trousers, see Figure 23) and eight for the high priest (the Ephod, the Breastplate, the Robe, the Tunic, the Sash, the Turban, the Forehead-plate, and the trousers, see Figure 24).

43 All these vestments shall be worn by Aaron and his sons whenever they enter the Tent of Meeting or approach the outer Altar to minister in the Sanctuary or in the Courtyard, so that they will not bear a sin and die, for officiating as a priest without full priestly attire is punishable by death.⁶⁷ This is a statute for Aaron and for his offspring after him for all time.”



Figure 23: The garments of the ordinary priest

66. On 28:2; *Likutei Sichot*, vol. 26, p. 293. 67. *Likutei Sichot*, vol. 21, pp. 185-186.

— ONKELOS —

29:1 וְדִין פִּתְגָמָא דִּי תַעֲבִיד לְהוֹן
לְקַדְשָׁא יִתְהוֹן לְשִׁמְשָׁא קְדָמִי
סב תור חד בר תורי וְדָכְרִין תְּרִין
שְׁלָמִין: 2 וְלָחֶם פִּטִּיר וּגְרִיצָן
פִּטִּירָן דְּפִלָּן בְּמִשַּׁח וְאַסְפּוּגִין
פִּטִּירִין דְּמִשִּׁיחִין בְּמִשַּׁח סֵלַת
דְּחִטִּין תַּעֲבִיד יִתְהוֹן: 3 וְתַתֵּן יִתְהוֹן
עַל סֵלָא חַד וְתַקְרִיב יִתְהוֹן בְּסֵלָא
וְיַת תּוֹרָא וְיַת תְּרִין דְּכָרִין: 4 וְיַת
אַהֲרֹן וְיַת בְּנוֹי תַקְרִיב לְתַרַע
מִשְׁכָּן זִמְנָא וְתַסְחִי יִתְהוֹן בְּמִיָּא:
5 וְתַסֵּב יַת לְבוּשֵׁיָא וְתַלְבִּישׁ יַת
אַהֲרֹן יַת כְּתוּנָא וְיַת מְעִיל אֲפֻדָּא
וְיַת אֲפֻדָּא וְיַת חֲשֹׁנָא וְתַתְּקִין לָהּ
בְּהִמְנִין אֲפֻדָּא: 6 וְתִשְׁוִי מִצְנֶפֶתָא
עַל רִישָׁא וְתַתֵּן יַת כְּלִילָא דְקַדְשָׁא
עַל מִצְנֶפֶתָא:

◆ רביעי 29:1 וְזֶה הַדָּבָר אֲשֶׁר תַּעֲשֶׂה לָהֶם לְקַדֵּשׁ אֹתָם
לְכַתֵּן לִי לֶקַח פֶּר אֶחָד בֶּן־בָּקָר וְאֵילָם שְׁנַיִם תְּמִימִם:
2 וְלָחֶם מִצּוֹת וְחֵלֶת מִצַּת בְּלוּלַת בִּשְׁמֵן וִרְקִיקֵי מִצּוֹת
מִשְׁחִים בִּשְׁמֵן סֵלֶת חֲמִים תַּעֲשֶׂה אֹתָם: 3 וְנָתַתָּ אוֹתָם
עַל־סֵל אֶחָד וְהִקְרַבְתָּ אֹתָם בֶּסֶל וְאֶת־הַפֶּר וְאֵת שְׁנֵי
הָאֵילִם: 4 וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו תִּקְרִיב אֶל־פֶּתַח אֹהֶל
מוֹעֵד וּרְחַצְתָּ אֹתָם בַּמַּיִם: 5 וְלָקַחְתָּ אֶת־הַבְּגָדִים
וְהַלְבַּשְׁתָּ אֶת־אַהֲרֹן אֶת־הַכֹּהֲנֶת וְאֵת מְעִיל הָאֲפֹד
וְאֶת־הָאֲפֹד וְאֶת־הַחֹשֶׁן וְאֶפְדָּתָהּ לוֹ בְּחֹשֶׁב הָאֲפֹד:
6 וְיִשְׁמַתָּ הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וְנָתַתָּ אֶת־נֵזֶר הַקֹּדֶשׁ עַל־
הַמִּצְנֶפֶת:

— RASHI —

מִשְׁחִים בִּשְׁמֵן. אַחֵר אֲפִיטָן מוֹשְׁחָן כְּמִין כ"ף וְנִינֵת,
שְׁהִיא עֲשׂוּיָה כְּנֹ"ן שְׁלֹנֹ: 3 וְהִקְרַבְתָּ אֹתָם. אֵל חֲצַר
הַמִּשְׁכָּן בְּיוֹם הַקָּמְתוֹ: 4 וּרְחַצְתָּ. זוֹ טְבִילַת כָּל־הַגּוֹף:
5 וְאֶפְדָּתָהּ. קִשְׁט וְתָקַן הַחֲגוּרָה וְהַסֵּר סְבִיבוֹתָיו: 6 נֵזֶר
הַקֹּדֶשׁ. זֶה הַצִּיצִי: עַל־הַמִּצְנֶפֶת. כְּמוֹ שֶׁפִּרְשְׁתִּי לְמַעַלְהָ:
עַל יְדֵי הַפֶּתִיל הָאֲמֻצָּעִי וְשְׁנֵי פְתִילֵין שֶׁבְּרָאשׁוֹ הַקְּשׁוּרִין
שֶׁלֶשֶׁתָּן מֵאַחוּרֵי הָעֶרְף, הוּא נֹתֵנוּ עַל הַמִּצְנֶפֶת
כְּמִין כּוֹכֵב:

1 לֶקַח. כְּמוֹ "קח". וְשִׁמְתִי גִזְרוֹת הֵן, אַחַת שֶׁל קִיחָה
וְאַחַת שֶׁל לְקִיחָה, וְלָהֶן פִּתְרוֹן אֶחָד: פֶּר אֶחָד. לְכַפֵּר
עַל מַעֲשֵׂה הָעֶגֶל שֶׁהוּא פֶּר: 2 וְלָחֶם מִצּוֹת וְחֵלֶת מִצַּת...
וִרְקִיקֵי מִצּוֹת. הֵרִי אֵלֹו שְׁלֹשָׁה מִינִין: רְבוּכָה, וְחֵלֶת,
וִרְקִיקִין. "לָחֶם מִצּוֹת" — הִיא הַקְּרוֹיָה לְמִשָּׁה בְּעִנְיָן:
"חֵלֶת לָחֶם שְׁמֹן"⁴⁹, עַל־שֵׁם שְׁנוֹתָן שְׁמֹן בְּרְבוּכָה כְּנֶגֶד
הַחֵלֶת וְהַקְּרוֹיָה, וְכָל־הַמִּינִין בָּאִים עֶשֶׂר עֶשֶׂר חֵלֹות:
בְּלוּלַת בִּשְׁמֵן. כְּשֶׁהֵן קָמַח יוֹצֵק בְּהֵן שְׁמֹן וּבֹלָלָהּ:

49. פסוק כג. 50. כח, לו.

— CHASIDIC INSIGHTS —

in the Hasmonean struggle that resulted in the miracle of Chanukah.

But there is still another type of oil: the oil used for anointing, which allegorically signifies the intellect of the supra-rational mind. The supra-rational levels of the soul—its Divine will and delight—possess their own brand of intellect. This supra-intellectual intellect is the source of the flashes of insight that initiate the process of conscious intellect.

The holiness of this oil, this level of intellect, can overcome and purify secular human intellect, orienting it totally toward holiness, so that even our "natural" reasoning seeks the Godly aspect of all things and is harnessed for holy purposes.

Thus, the anointing oil achieves its truest fulfillment when it sanctifies Greek materialism and intellect. This is why specifically the Greek form of the letter *kaf* was used in initiation rites in the Tabernacle.⁷³

INNER DIMENSIONS

[2] The Hebrew letter *kaf*: The fact that anointing in the shape of the letter *kaf* elicited the supra-rational faculties of the soul is alluded to by the fact

that the letter *kaf* is associated in Kabbalah with the *sefirah* of *keter*. This *sefirah* is manifest in the soul as its supra-rational faculties.⁷⁴

73. *Likutei Sichot*, vol. 26, pp. 246-247. 74. *Likutei Torah* 5:35c, etc.

The Installation Rites

- ◆ **Fourth Reading 29:1** Having completed the instructions for making the priestly vestments, God now instructs Moses how these garments are to be used to install the priests into the office of the priesthood. This installation ceremony was to be repeated daily for a whole week,⁶⁸ and was to take place from Adar 23 to Adar 29, 2449, the week leading up to the 1st of Nisan. Every day that week, the Tabernacle was erected in the morning and dismantled after the installation rites were finished. Only from the 1st of Nisan onward was it left standing. **“This is what you shall do to Aaron and his sons to consecrate them to serve Me as priests: Take one young bull, as a sin-offering, to atone for the sin of the Golden Calf, and two rams without blemish, one as an ascent-offering and the other as the consecration-offering.**

2 Besides the animals, take thirty loaves of unleavened bread: ten **loaves of unleavened bread** made out of a batch of flour cooked in boiling water, baked, and then fried with half a *log* of olive oil; ten **unleavened loaves** made out of a batch of flour **kneaded with** a quarter of a *log* of **olive oil**; and ten **flat unleavened cakes** baked without oil but **brushed with** a quarter of a *log* of olive **oil** after they have been baked. Brush the oil on the flat cakes in the form of the Greek letter *lambda* (Λ), which is an angled form of the Hebrew letter *kaf* (כ), the initial of the word for ‘priest’ (*kohen*, כהן).⁶⁹ **You shall make them all out of fine wheat flour.**

3 **You shall place them all in a single basket, and bring them in the basket together with the young bull and two rams** into the courtyard of the Tabernacle.

4 **You shall bring Aaron and his sons to the entrance of the Tent of Meeting, and immerse them in the water** of a *mikveh*.

5 **You shall then take the vestments, and dress Aaron in the trousers,⁷⁰ the Tunic, the Sash, the Robe of the Ephod, the Ephod, and the Breastplate, and girdle him** by tying the two ends of the **belt of the Ephod** together.

6 **You shall then place the Turban on his head, and over the Turban you shall place the middle cord of the holy diadem**, which is the Forehead-plate, and then fasten this middle cord to the two end-cords at the nape of his neck.

ס CHASIDIC INSIGHTS ס

2 An angled form of the Hebrew letter *kaf* (כ), the initial of the word for ‘priest’ (*kohen*): The breads, the priests,⁷¹ and the animals⁷² are all anointed in this way, to indicate that they all form a part of the priestly rite. But why was everything anointed in the *Greek* form of this letter? It seems hardly appropriate to introduce a symbol of Greek civilization—whose religion was pagan and whose materialist philosophy enthroned human intellect as the highest arbiter of truth—into the installation rites of the Tabernacle, the spiritual

epicenter of Judaism!

The solution to this is the fact that oil allegorically signifies insight (*chochmah*), the first component of the intellect. There is holy oil—holy intellect, the intellect the mind uses to learn the Torah, and there is unholy oil—secular intellect, the intellect the mind uses to reason on its own. These two are sometimes at odds, for the Torah’s demands sometimes transcend human intellect. This is why the Greeks fought the Jews and their Torah, and this clash of ideologies came to a head

68. Below, v. 35. 69. *Likutei Sichot*, vol. 26, pp. 238-246. 70. Rashi on 28:41, above; *Likutei Sichot*, vol. 26, pp. 289-290. 71. v. 7. 72. v. 36.

— ONKELOS —

7 ותסב ית משחא דרביתא ותריק
על רישה ותרבי יתה: 8 וית בנודי
תקרב ותלבשנן כתונני: 9 ותורו
יתהון המניין אהרן ובנודי ותתקין
להון כובעין ותהי להון כהנתא
לקים עלם ותקרב קרבנא דאהרן
וקרבנא דבנודי: 10 ותקריב ית
תורא לקדם משכן זמנא ויסמך
אהרן ובנודי ית ידיהון על ריש
תורא: 11 ותבוס ית תורא לקדם
ידי בתרע משכן זמנא: 12 ותסב
מדמא ותורא ותמן על קרנת
מדבא באצבעך וית כל
דמא תישוד לישודא דמדבא:
13 ותסב ית כל-תרבא דחפי
ית גנא וית חצרא דעל כבדא
וית תרמין בלן וית תרבא די
עליהון ותסיק למדבא: 14 וית
בסר תורא וית משכה וית אכלה
תוקיד בנודא מברא למשריתא
חטאתא הוא: 15 וית דכרא חד
תסב ויסמכן אהרן ובנודי ית
ידיהון על ריש דכרא: 16 ותבוס
ית דכרא ותסב ית דמה ותורק על
מדבא סחור סחור:

7 ולקחת את שמן המשחה ויצקת על ראשו ומשחת
אתו: 8 ואת בניו תקריב והלבשתם בתנת: 9 והנרת
אתם אבנט אהרן ובניו וחבשת להם מגבעת והיתה
להם כהנה לחקת עולם ומלאת יד-אהרן ויד-בניו:
10 והקרבת את-הפך לפני אהל מועד וסמך אהרן
ובניו את ידיהם על-ראש הפך: 11 ושחת את-הפך
לפני יהוה פתח אהל מועד: 12 ולקחת מדם הפך
ונתתה על-קרנת המזבח באצבעך ואת-כל-הקדם
תשפך אל-יסוד המזבח: 13 ולקחת את-כל-החלב
המכסה את-הקרב ואת היתרת על-הכבד ואת שתי
הכליות ואת-החלב אשר עליהן והקמרת המזבחה:
14 ואת-בשר הפך ואת-ערו ואת-פרשו תשרף באש
מחויז למחנה חטאת הוא: 15 ואת-האיל האחד
תקח וסמכו אהרן ובניו את ידיהם על-ראש האיל:
16 ושחת את-האיל ולקחת את-דמו וזרקת על-
המזבח סביב:

— RASHI —

יטל עמה: תשרף באש. לא מצינו חטאת חיצונה
נשרפת אלא זו: 16 וזרקת. בכלי, אוהו במזרק וזרק
בנגד הקרן, כדי שיראה לכאן ולכאן. ואין קרן טעון
מתנה באצבע אלא חטאת בלבד, אבל שאר זבחים
אינן טעונין קרן ולא אצבע, שמתן דמם מחצי המזבח
ולמטה, ואינו עולה בכבש אלא עומד בארץ וזרק:
סביב. כה מפרש בשחיסת קדשים⁷⁵ שאין "סביב" אלא
שמי מתנות שהן ארבע, האחת בקרן וזית זו והאחת
בקרן שפנגדה באלכסון, וכל-מתנה נראית בשני צדי
הקרן אילף ואילף. נמצא, הדם נתון בארבע רוחות
סביב, לכה קרוי "סביב":

7 ומשחת אתו. אף משיחה זו כמין כ"ף וזנית — נותן
שמן על ראשו ובין רסי עיניו, ומחברן באצבעו:
9 והיתה להם. מלוי ידים זה, לכהנת עולם: ומלאת. על
ידי הדברים האלה: יד-אהרן ויד-בניו. במלוי ופקדת
הכהנה: 11 פתח אהל מועד. בחצר המשכן שלפני
הפתח: 12 על-קרנת. למעלה בקרנות ממש: ואת
כל-הקדם. שגרי הדם: אל-יסוד המזבח. כמין בליטת
בית קבול עשוי לו סביב סביב, לאחר שעלה אמה מן
הארץ: 13 החלב המכסה את-הקרב. הוא הקרום שעל
הכרס שקורין טייל"א⁷⁶: ואת היתרת. הוא "טרפשא
דכבדא" שקורין איברי"ש⁷⁷: על-הכבד. אף מן הכבד

51. קרום. 52. סרעפת. 53. זבחים נג.

75. Instructions for making this oil are given below, 30:22-33. 76. Leviticus 8:10-11. 77. Above, v. 2. 78. Rashi on 28:41, above; *Likutei Sichot*, vol. 26, p. 290. 79. *Likutei Sichot*, vol. 26, p. 290, note 20. 80. Above, 28:41. 81. Above, on 28:2. 82. The categorization and laws of sacrifices, as well as the significance of sacrifices in general and the procedures of the sacrificial rites, are discussed in detail in the opening chapters of the Book of Leviticus. 83. Rashi on v. 24, below. 84. Leviticus 4:1-12. 85. Ibid. 4:13-21. 86. Ibid. 4:27-31. 87. Ibid. 4:32-35. 88. Ibid. 4:27-35. 89. Ibid. 4:29, 33. 90. Above, 27:3. 91. Sin-offerings whose blood is applied to the inner altar are burned. See Leviticus 4:1-21 and 16:18-27. 92. The procedures followed when a ram is offered as an ascent-offering are detailed in Leviticus 1:10-13. 93. *Tamid* 4:1.

7 You shall then anoint the Tabernacle and everything inside it with the anointing oil,⁷⁵ and sprinkle this oil seven times on the Altar and anoint it and its vessels.⁷⁶

You shall then take the anointing oil and pour it on his head, and anoint him by putting some more of this oil in between his eyelashes and drawing the oil on his head across his forehead and connecting it to this point, forming an inverted version of the same design used to brush the breads used in the offering,⁷⁷ the Greek letter *lambda* (Λ).

8 **You shall bring forth his sons and dress them in their trousers⁷⁸ and tunics.**" The trousers are not mentioned explicitly because their primary purpose is modesty rather than investiture into the priesthood *per se*.⁷⁹

9 **"You shall gird them with sashes—Aaron** after dressing him in his Tunic, **and his sons** after dressing them in their tunics—**and put on their headdresses.**⁸⁰ **You shall install Aaron and his sons in their duties** by dressing them in the priestly vestments,⁸¹ and this investiture will make **the priesthood theirs as an everlasting statute.**

10 You shall then offer the following three sacrifices,⁸² officiating as the priest, while Aaron and his sons will act as the ones for whom the sacrifices are offered.⁸³ First, you shall offer a sin-offering on their behalf. This sin-offering will be similar to the sin-offering required of the high priest⁸⁴ or Sanhedrin⁸⁵ in that it will be a bull (rather than a she-goat⁸⁶ or ewe⁸⁷) and its flesh will be burned (rather than eaten). But it will be similar to an ordinary, private sin-offering⁸⁸ in that its blood will be applied to the outer (rather than the inner) altar. **You shall bring the bull before the Tent of Meeting, and Aaron and his sons shall lay their hands on the bull's head.**

11 **You shall slaughter the bull before God,** i.e., anywhere in the Courtyard of the Tabernacle as long as it is eastward of **the entrance of the Tent of Meeting.** This is in opposition to ordinary sin-offerings, which must be slaughtered only north of the Altar.⁸⁹ When you slaughter it, collect its blood in a basin.⁹⁰

12 **You shall** then ascend the ramp of the Altar and **take some of the bull's blood and put it on the Altar's protrusions with your finger.** You shall then descend the ramp and **spill all the remaining blood on the base of the Altar.**

13 **You shall** ascend the ramp again, and **take the entire** membrane of fat that covers the bull's innards, i.e., its stomach, **the diaphragm with part of the liver, and the two kidneys with the fat around them, and burn them on the Altar.**

14 **You shall burn the flesh of the bull, together with its hide and its waste, outside the camp.** It is considered a sin-offering despite all the differences between it and ordinary sin-offerings.⁹¹

15 **You shall then take the first ram** and offer it as an ascent-offering.⁹² **Aaron and his sons shall lay their hands on the ram's head.**

16 But while an ordinary ascent-offering must be slaughtered north of the Altar, **you shall then slaughter this ram** anywhere in the eastern half of the Courtyard. When you slaughter it, collect its blood in a basin. **You shall then take its blood and, standing on the ground, throw it** from the basin **onto** the lower half of **the Altar** twice, at its northeast and southwest corners.⁹³ Thus, the blood will be visible **all around it**, i.e., on all its four sides.

— ONKELOS —

17 וְיֵת דְּכָרָא תַּפְלַג לְאַבְרָהָי וְתַחֲלִל גִּיּוֹה וּבְרֵעוּדֵי וְתַתֵּן עַל אַבְרָהָי וְעַל רִישָׁה: 18 וְתַסִּיק יֵת כָּל־דְּכָרָא לְמִדְבָּחָא עַלְתָּא הוּא קָדָם יִי לְאַתְקַלָּא בְּרַעוּא קָרְבָּנָא קָדָם יִי הוּא: 19 וְתַסֵּב יֵת דְּכָרָא תַנְיָנָא וְיִסְמֵךְ אֶהָרֵן וּבְנֵהוּ יֵת יִדְיָהוּן עַל רִישׁ דְּכָרָא: 20 וְתַבּוּס יֵת דְּכָרָא וְתַסֵּב מִדְּמָה וְתַתֵּן עַל רוּם אֲדָנָא דְּאֶהָרֵן וְעַל רוּם אֲדָנָא דְּבְנֵהוּ דִּימִינָא וְעַל אֵלִיּוֹן יִדְיָהוּן דִּימִינָא וְעַל אֵלִיּוֹן רִגְלָהוּן דִּימִינָא וְתוֹרֵק יֵת דְּמָא עַל מִדְבָּחָא סְחוּר סְחוּר: 21 וְתַסֵּב מִן דְּמָא דִּי עַל מִדְבָּחָא וּמִמְשָׁחָא דְּרַבּוּתָא וְתַדִּי עַל אֶהָרֵן וְעַל לְבוּשׁוֹהִי וְעַל בְּנוֹהִי וְעַל לְבוּשֵׁי בְנוֹהִי וְיִתְקַדֵּשׁ הוּא וּלְבוּשׁוֹהִי וּבְנֵהוּ וּלְבוּשֵׁי בְנֵהוּ עִמָּה: 22 וְתַסֵּב מִן דְּכָרָא תַרְבָּא וְאַלִיתָא וְיֵת תַרְבָּא דְּחִפִּי יֵת גִּיּוֹה וְיֵת חֶצֶר כְּבָדָא וְיֵת תַרְתִּין פּוֹלִין וְיֵת תַרְבָּא דִּי עֲלִיָּהוּן וְיֵת שׁוּקָא דִּימִינָא אֲרִי דְכָר קָרְבָּנָא הוּא: 23 וּפְתָא דְלָחֶם חֲדָא וּגְרָצָתָא דְלָחֶם מִשָּׁח חֲדָא וְאַסְפּוּג חֲדָא מִסְלָא דְפִטְיָרָא דִּי קָדָם יִי: 24 וְתַשׁוּי כָּלָא עַל יְדֵי אֶהָרֵן וְעַל יְדֵי בְנוֹהִי וְתֵרֵם יִתְהוֹן אֲרָמָא קָדָם יִי:

17 וְאַתְּ־הָאֵל תִּנְתַּחֲ לִנְתָּחִי וְרַחֲצֵת קִרְבּוֹ וּבְרַעֲיו וְנִתַּת עַל־נְתָּחִי וְעַל־רֹאשׁוֹ: 18 וְהִקְטַרְתָּ אֶת־כָּל־הָאֵלִי הַמִּזְבֵּחַ עָלָה הוּא לִיהוָה רֵיחַ נִיחֹחַ אִשָּׁה לִיהוָה הוּא:

◆ חמישי 19 וְלִקְחֹתָ אֶת הָאֵלִי הַשֵּׁנִי וְסִמַּךְ אֶהָרֵן וּבְנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵלִי: 20 וְשַׁחַטְתָּ אֶת־הָאֵלִי וְלִקְחֹתָ מִדָּמּוֹ וְנִתַּתָּה עַל־תֵּנוּף אֶזֶן אֶהָרֵן וְעַל־תֵּנוּף אֶזֶן בְּנָיו הַיְמָנִית וְעַל־בֶּהֱן יָדָם הַיְמָנִית וְעַל־בֶּהֱן רִגְלָם הַיְמָנִית וּזְרַקְתָּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב: 21 וְלִקְחֹתָ מִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וּמִשֶּׁמֶן הַמִּשְׁחָה וְהִזִּיתָ עַל־אֶהָרֵן וְעַל־בְּנָיו וְעַל־בְּנֵי בְנָיו אֹתוֹ וְקִדַּשׁ הוּא וּבְנָיו וּבְנֵי בְנָיו אֹתָם: 22 וְלִקְחֹתָ מִן־הָאֵלִי הַחֲלָב וְהָאֵלֶּיָה וְאֶת־הַחֲלָב הַמִּכְסָּה אֶת־הַקֶּרֶב וְאֶת יִתְרָת הַכֹּהֵן וְאֶת שְׁתֵּי הַכְּלִיֹּת וְאֶת־הַחֲלָב אֲשֶׁר עָלֶיהֶן וְאֶת שׁוּק הַיְמִין כִּי אֵיל מַלְאִים הוּא: 23 וְכֹפֶר לָחֶם אַחַת וְחֹלֶת לָחֶם שֶׁמֶן אַחַת וְרִקִּיק אֶחָד מִסֵּל הַמִּצּוֹת אֲשֶׁר לִפְנֵי יְהוָה: 24 וְשִׁמַּתָּ הֹכֵל עַל כַּפֵּי אֶהָרֵן וְעַל כַּפֵּי בְנָיו וְהִנַּפְתָּ אֹתָם תְּנוּפָה לִפְנֵי יְהוָה:

— RASHI —

לְכָךְ אֲנִי מַצְרִיכוֹ הַחֹזֶה לִהְיוֹת לוֹ לְעוֹבֵד הָעֲבוּדָה לְמִנְהָ, וְהוּא מֹשֶׁה שֶׁשָּׁמַשׁ בְּמִלּוּאִים וְהַשָּׂאֵר אֲכָלוּ אֶהָרֵן וּבְנָיו שֶׁהֵם בָּעֲלִים, כַּמְפָּרֵשׁ בְּעֵינָיו: 23 וְכֹפֶר לָחֶם. מִן הַחֲלֹלוֹת: וְחֹלֶת לָחֶם שֶׁמֶן. מִמִּין הָרַבּוּכָה: וְרִקִּיק. מִן הָרִקִּיקִין אֶחָד מִעֲשָׂרָה שֶׁכָּל־מִין וּמִין. וְלֹא מִצִּינוֹ תְרוּמוֹת לָחֶם הַבָּא עִם זֶבַח נִקְטָרָת, אֲלֹא זוֹ בִּלְבָד, שֶׁתְּרוּמוֹת לֶחֱמֵי תוֹדָה וְאֵיל זִוִּיר נְתוּנָה לַכֹּהֲנִים עִם חֹזֶה וְשׁוֹק, וּמִזֶּה לֹא הִיָּה לְמִשָּׁה לְמִנְהָ אֲלֹא חֹזֶה בִּלְבָד: 24 עַל כַּפֵּי אֶהָרֵן וְגו' וְהִנַּפְתָּ. שְׁנֵיהֶם עֲסוּקִין בְּתִנּוּפָה — הַבָּעֲלִים וְהַכֹּהֵן, הָאֵל בִּיצֵד? כִּהֵן מִנִּיחַ יָדוֹ תַּחַת יָד הַבָּעֲלִים וּמִנִּיחַ. וּבָזֶה הָיוּ אֶהָרֵן וּבְנָיו בָּעֲלִים, וּמִשָּׁה כִּהֵן: תְּנוּפָה. מוֹלִיךְ וּמִבִּיא לְמִי שֶׁאַרְבַּע רוּחוֹת הָעוֹלָם שָׁלוֹ, וְתִנּוּפָה מִעֲבֹכָת וּמִבִּטְלָת פּוֹרְעֵנִיּוֹת וְרוּחוֹת רַעוֹת. תְּרוּמָה מַעֲלָה וּמוֹרִיד לְמִי שֶׁהַשָּׁמֶן וְהָאֶרֶץ שָׁלוֹ, וּמִעֲבֹכָת טָלָלִים רָעִים:

17 עַל־נְתָּחִי. עִם נְתָחִי, מוֹסֵף עַל שָׂאֵר הַנְּתָחִים: 18 רֵיחַ נִיחֹחַ. נַחַת רוּחַ לִפְנֵי, שֶׁאֲמַרְתִּי וְנַעֲשֶׂה רִצּוֹנִי: אִשָּׁה. לְשׁוֹן אִשׁ. וְהִיא הִקְטַרְתָּ אֲבָרִים שֶׁעַל הָאִשׁ: 20 תֵּנוּף. הוּא הַסְּחוּס גֵּדֵר הָאֲמִצְעִי שֶׁבְּתוֹף הָאֶזֶן שְׁקוּרִין טִינְרוֹ"ס⁵⁵: בֶּהֱן יָדָם. הַגּוֹדֵל, וּבִפְרָק הָאֲמִצְעִי: 22 הַחֲלָב. זֶה חֲלָב הַדָּקִים אוֹ הַקָּבֵה: וְהָאֵלֶּיָה. מִן הַכְּלִיֹּת וּלְמִטָּה, כְּמוֹ שֶׁמֶפָּרֵשׁ בִּ"דִּיקָרָא" שֶׁנֶּאֱמָר: "לְעִמַּת הָעֶצֶה יִסְרְנָה"⁵⁵ — מְקוֹם שֶׁהַכְּלִיֹּת יוֹעֲצוֹת. וּבְאֲמֹרֵי הַפָּר לֹא נֶאֱמָר "אֵלֶּיָה", שֶׁאִין אֵלֶּיָה קִרְבָּה אֲלֹא בְּכֶבֶשׁ וּבְכֶשֶׂה וְאֵיל, אֲבָל שׁוֹר וְעֹז אֵין טְעוּנִים אֵלֶּיָה: וְאֶת שׁוּק הַיְמִין. לֹא מִצִּינוֹ הַקְטָרָה בְּשׁוּק הַיְמִין עִם הָאֲמֹרִים, אֲלֹא זוֹ בִּלְבָד: כִּי אֵיל מַלְאִים הוּא. "שְׁלָמִים" לְשׁוֹן שְׁלָמוֹת, שֶׁהַשָּׁלֶם בְּכָל מַגִּיד הַכְּתוּב שֶׁהַמִּלּוּאִים שְׁלָמִים, שֶׁמִּשְׁמִימִים שְׁלֹם לְמִזְבֵּחַ וְלַעֲבוֹד הָעֲבוּדָה וְלַבָּעֲלִים,

54. תַּחֲסוּס מִקְסָה עוֹר. 55. וִיקָרָא ג', ט.

17 You shall cut the ram into sections, wash its innards and legs, and ascend the ramp and place the innards and legs on the top of the Altar together with its other pieces and its head.

18 You shall burn the entire ram on the Altar; it is an ascent-offering to God. Thus, as opposed to the sin-offering, this ascent-offering will be a fire-offering brought in order to please God.

- ◆ *Fifth Reading* **19 “You shall then take the second ram and offer it as a consecration-offering, a special variation of a peace-offering.⁹⁴ Aaron and his sons shall lay their hands on the ram’s head.**

20 You shall slaughter the ram in the north, collecting its blood in a basin, **take some of its blood** with your finger, **and place it on the middle ridge of the right ear of Aaron and on the middle ridge⁹⁵ of the right ear of his sons, as well as on the middle joint of the thumbs of their right hands and on the big toe of their right feet.** You shall then, standing on the ground, **throw the remaining blood** from the basin **onto the lower half of the Altar** twice, at its northeast and southwest corners, such that the blood will be visible **all around it.**

21 You shall take some of the blood that is on the Altar and some of the anointing oil on your finger, and you shall sprinkle it on Aaron and his vestments, as well as on his sons and his sons’ vestments along with him. He and his vestments, together with his sons and his sons’ vestments, will thus be consecrated.

22 You shall take from the second ram the portions removed from all rams brought as peace-offerings in order to be burned on the Altar: **the fat** on the duodenum (or, alternatively, the fat on the abomasum⁹⁶), **the tail** beginning at the kidneys, **the fat that covers the innards**—i.e., the fat on the omasum and the rectilium, **the diaphragm with some of the liver, and the two kidneys with the fat around them.** In addition, however, you shall also take **the right thigh**, which is usually given to the priest to eat, **for this is a ram of consecration.** It is similar to a peace-offering in that the priest, the Altar, and the ones for whom the sacrifices are offered all receive portions, as will be explained.

23 You shall also take one loaf of the ten loaves of unleavened bread, one loaf of the ten loaves of unleavened oil bread, and one flat cake of the ten unleavened cakes from the basket of unleavened bread that is before God.

24 You shall place all of this on the hands of Aaron and on the hands of his sons, and you shall put your hand underneath theirs. You shall then wave it, i.e., move it forwards and backwards in all four directions, and then upward and downward, submitting it to Me as the Master of the World in all directions. This makes it **a wave-offering before God.** The horizontal movements will neutralize destructive winds, and the vertical movements will neutralize destructive dews.

⁹⁴ The procedures followed when a ram is offered as a peace-offering are detailed in Leviticus 3:6-11. ⁹⁵ See *Likutei Sichot*, vol. 17, p. 157, note 2. ⁹⁶ See on Leviticus 3:3.

— ONKELOS —

25 ותסב יתהון מידהון ותסיק למדבחה על עלתא לאתקבלא ברענא קדם יי קרבנא הוא קדם יי: 26 ותסב ית חדיא מדכר קרבניא די לאהרן ותרם יתה ארמא קדם יי ויהי לך לחולק: 27 ותקדש ית חדיא דארמוותא וית שוקא דאפרשותא די אתרם ודי אתפרש מדכר קרבניא מדי לאהרן ומדי לבנוהי: 28 ויהי לאהרן ולבנוהי לקים עלם מן בני ישראל ארי אפרשותא הוא ואפרשותא יהא מן בני ישראל מנכסת קדשיהון אפרשותהון קדם יי: 29 ולבושי קדשא די לאהרן יהון לבנוהי בתרוהי לרבאה בהון ולקרבא בהון ית קרבנהון: 30 שבעת יומין לבשונן כהנא תחותיהי מבנוהי די ייעול למשכן זמנא לשמשא בקדשא: 31 וית דכר קרבניא תסב ותבשל ית בסרה באתר קדיש: 32 ויכול אהרן ובנוהי ית בסר דכרא וית לחמא די בסלא בתרע משכן זמנא:

25 ולקחת אתם מידם והקטרת המזבחה על העלה לריח ניחוח לפני יהוה אשה הוא ליהוה: 26 ולקחת את ההחזה מאיל המלאים אשר לאהרן והנפת אותו תנופה לפני יהוה והיה לך למנה: 27 וקדשת את החזה התנופה ואת שוק התרומה אשר הונף ואשר הורם מאיל המלאים מאשר לאהרן ומאשר לבניו: 28 והיה לאהרן ולבניו לחקעולם מאת בני ישראל כי תרומה הוא ותרומה יהיה מאת בני ישראל מזבחי שלמיהם תרומתם ליהוה: 29 ובגדי הקדש אשר לאהרן יהיו לבניו אחריהם למשחה בהם ולמלאכם את ידם: 30 שבעת ימים ילבשם הכהן תחתיו מבניו אשר יבא אל אהל מועד לשרת בקדש: 31 ואת איל המלאים תקח ובשלת את בשרו במקם קדש: 32 ואכל אהרן ובניו את בשר האיל ואת הלחם אשר בסל פתח אהל מועד:

— RASHI —

תגעו במשיחיהי⁵⁸: ולמלאכם את ידם. על ידי הקבדים הוא מתלבש בכהנה גדולה: 30 שבעת ימים. רצופין: ילבשם הכהן. אשר יקום מבניו תחתיו לכהנה גדולה, כשימנודו להיות כהן גדול: אשר יבא אל אהל מועד. אותו כהן המוכן לכנס לפני ולפנים ביום הכפורים, וזהו כהן גדול, שאין עבודת יום הכפורים כשרה אלא בו: תחתיו מבניו. מלמד, שאם ישלח לכהן גדול בן ממלא את מקומו, ימנודו כהן גדול תחתיו: הכהן תחתיו מבניו. מכאן ראייה כל לשון "כהן" לשון פועל — עובד ממש, לפיכך נגזר תביר נמשך לפניו: 31 במקום קדש. בחצר אהל מועד, שהשלמים הללו קדשי קדשים היו: 32 פתח אהל מועד. כל החצר קרויה כן:

25 על העלה. על האיל הראשון שהעלית עולה: לריח ניחוח. לנחת רוח למי שאמר ונעשה רצונו: אשה. לאש נתן: לה. לשמו של מקום: 27 וקדשת את חזה התנופה ואת שוק התרומה וגו'. קדשם לדורות, להיות נוהגת תרומתם והנפתם בחזה ושוק של שלמים, אבל לא להקטרה, אלא והיה לאהרן ולבניו לאכל: תנופה. לשון הולכה והבאה. וינטילי"ר בלעז⁵⁹: הורם. לשון מעלה ומוריד: 28 לחקעולם מאת בני ישראל. שהשלמים לבעלים, ואת החזה ואת השוק יתנו לכהן: כי תרומה הוא. החזה ושוק הנה: 29 לבניו אחריה. למי שגא בגדלה אחריה: למשחה. להתגדל בהם, שיש משיחה שהיא לשון שררה כמו: "לך נתתים למשחה"⁵⁷, "אל-

56. להניף. 57. במדבר יח, נ. 58. תחלים קה, טו.

25 You shall then take all this from their hands and you shall burn it on the Altar, after having burnt the first ram as an ascent-offering, to please God. Thus, it too is a **fire-offering to God**. Thus, the consecration-offering also differs from the ordinary peace-offering with regard to the bread separated as a wave-offering. In the case of peace-offerings that are accompanied by bread—i.e., the thanksgiving-offering⁹⁷ and the offering the Nazirite brings at the completion of his term⁹⁸—the bread that is separated as a wave-offering is given to the priest to eat and not burned on the Altar.

26 You shall then take the breast of Aaron's ordination ram, and wave it as you waved the burnt portions, making it a wave-offering before God. This breast shall be your portion as officiating priest.

27 By doing this, **you shall sanctify the breast** of all peace-offerings in that they should be **taken as a wave-offering, and the thigh** of all peace-offerings, that they should be **taken as a raised-offering**, just like the breast and thigh **that were waved and raised from the ordination ram of Aaron and his sons.**" (Both the breast and the thigh are waved and raised, so the terms "wave-offering" and "raised-offering" may be applied to both.)

28 "This breast and thigh shall be an offering for Aaron and his sons from the Israelites for all time. Once the fat parts of the peace-offering have been burned, the remainder of the meat will belong to those who brought the offering, and they will give the breast and thigh to the officiating priest. **For this breast and thigh is a raised-offering. It shall be a raised-offering from the Israelites, taken from their peace-offerings, as their raised-offering to God.**

29 Aaron's sacred vestments shall belong to those of his descendants after him who succeed him as high priest, for them to **become dignified and ordained by** donning these vestments. They need not repeat the entire consecration process being described now.

30 The descendant of Aaron who takes his place as high priest—and who is thus the only one permitted **to enter the Tent of Meeting to serve in the** inner chamber of the **Sanctuary** by performing the Yom Kippur rites⁹⁹—**shall simply wear** the vestments of the high priest **for seven consecutive days**, and that will suffice to invest him in this office. If a son of the previous high priest is qualified for the position, it is preferable that he succeed his father.

31 Returning to the instructions for the consecration rites: There is another difference between the consecration offerings and ordinary peace-offerings. While the remainder of ordinary peace-offerings may be eaten by laymen anywhere in the Israelite camp,¹⁰⁰ Aaron and his sons' portion of the consecration offerings must be eaten only by them and only within the precincts of the Tabernacle. This restriction places them in the category of superior holiness, as opposed to ordinary peace-offerings, which are classified as offerings of lesser holiness. **You shall take the remainder of the ram of ordination and cook its flesh in a holy place**, i.e., inside the Courtyard.

32 Aaron and his sons shall eat the ram's meat as well as the bread that is left in the basket anywhere in the Courtyard east of **the entrance of the Tent of Meeting.**

— ONKELOS —

33 ויכלון יתהון די אתכפר בהון לקרבא ית קרבנהון לקדשא יתהון וחילוני לא ייכול ארי קדשא אנון: 34 ואם ישתאר מבסר קרבנא ומן לחמא עד צפרא ותוקד ית דאשתאר בנורא לא יתאכיל ארי קדשא הוא: 35 ותעביד לאהרן ולבנוהי בדין ככל די פקידית יתך שבעא ימיו תקריב קרבנהון: 36 ותורא דחטאתא תעביד ליומא על כפוריא ותדכי על מדבחה בכפרותה עלוהי ותריבי יתה לקדשותה: 37 שבעא יומין תכפר על מדבחה ותקדיש יתה ויהי מדבחה קדש קדשא כל דיקרב במדבחה יתקדש: 38 ודין די תעביד על מדבחה אמרין בני שתא תרין ליומא תדירא: 39 ית אמרא חד תעביד בצפרא וית אמרא תנינא תעביד בין שמשא:

33 וְאָכְלוּ אֹתָם אֲשֶׁר בָּפֶר בָּהֶם לְמִלָּא אֶת־יָדָם לְקַדֵּשׁ אֹתָם וְזֶה לֹא־יֵאָכֵל בִּי־קֹדֶשׁ הֵם: 34 וְאִם־יִוָּתֵר מִבֶּשֶׂר הַמִּלֻּאִים וּמִן־הַלֶּחֶם עַד־הַבֶּקָר וְשֶׁרֶפֶת אֶת־הַנּוֹתֵר בָּאֵשׁ לֹא יֵאָכֵל בִּי־קֹדֶשׁ הוּא: 35 וְעִשִׂיתָ לְאַהֲרֹן וּלְבָנָיו כָּכָה כָּל אֲשֶׁר־צִוִּיתִי אֹתְכֶה שִׁבְעַת יָמִים תְּמַלֵּא יָדָם: 36 וּפֶר חֲטָאת תַעֲשֶׂה לַיּוֹם עַל־הַכֹּהֲנִים וְחֲטָאת עַל־הַמִּזְבֵּחַ בַּכֶּפֶר עָלָיו וּמִשְׁחַת אֹתוֹ לְקַדְּשׁוֹ: 37 שִׁבְעַת יָמִים תִּכְפֹּר עַל־הַמִּזְבֵּחַ וְקֹדֶשֶׁת אֹתוֹ וְהָיָה הַמִּזְבֵּחַ קֹדֶשׁ קֹדְשִׁים כָּל־הַנִּגְעַ בַּמִּזְבֵּחַ יִקְדָּשׁ: 8

שישי 38 וְזֶה אֲשֶׁר תַעֲשֶׂה עַל־הַמִּזְבֵּחַ כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנַיִם לַיּוֹם תָּמִיד: 39 אֶת־הַכֶּבֶשׂ הָאֶחָד תַעֲשֶׂה בַּבֶּקָר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבִים:

— RASHI —

שמענו. לכה הצרף מקרא זה. ומדרש "תורת כהנים" אומר: בפרת המזבח הצרכה, שמה התנדב איש דבר גזל, במלאכת המשכן והמזבח: וחטאת. "ותדכי", לשון מתנת דמים הנתונים באצבע קרוי "חטוי": ומשחת אותו. בשמן המשחה. וכל המשחות כמין כ"ף וינתי: 37 והיה המזבח קדש. ומה היא קדשות? — כל הנגע במזבח יקדש, אפילו קרבן פסול שעלה עליו, קדשו המזבח להכשירו שלא ירד. מתוך שנאמר: "כל הנגע במזבח יקדש", שומע אני בין ראוי בין שאינו ראוי, כגון דבר שלא היה פסולו בקדש, כגון: הרובע, והנרבע, ומקצה, ונעבד, והטרפה, וכיוצא בהן. תלמוד לומר: "וזה אשר תעשה" הסמוך אחרי — מה עולה ראוי אף כל־ראוי שנגרף לו כבר ונפסל משא לא עזרה, כגון: הקל, והיוצא, והטמא, ושנשחט במחשבת חוץ לזמנו וחוצ למקומו, וכיוצא בהן:

33 וְאָכְלוּ אֹתָם. אהרן ובניו, לפי שהם בעליהם: אֲשֶׁר בָּפֶר בָּהֶם. להם, כל־זרות ותעוב: לְמִלָּא אֶת־יָדָם. באיל ולחם הללו: לְקַדֵּשׁ אֹתָם. שעל ידי המלואים הללו, נתמלאו ידיהם ונתקדשו לכהנה: בִּי־קֹדֶשׁ הֵם. קדשי קדשים. ומכאן למדנו, אזהרה לזר האוכל קדש קדשים, שנתן המקרא טעם לדבר — משום דקדש הֵם: 35 וְעִשִׂיתָ לְאַהֲרֹן וּלְבָנָיו כָּכָה. שנה הכתוב ופסל, לעכב, שאם חסר דבר אחד מכל־האמור בענין, לא נתמלאו ידיהם להיות כהנים, ועבודתם פסולה: אֹתְכֶה. כמו "אוֹתְךָ": שִׁבְעַת יָמִים תְּמַלֵּא וְגו'. בענין הזה ובקרבנות הללו, בכל־יום: 36 עַל־הַכֹּהֲנִים. בשביל הכפורים, לכפר על המזבח מכל־זרות ותעוב. ולפי שנאמר: "שבעת ימים תמלא ידם"⁵⁹, אין לי אלא דבר הבא בשבילם, כגון האילים והלחם. אבל הבא בשביל המזבח, כגון פר, שהוא לחטוי המזבח, לא

59. פסוק לה. 60. מכילתא דמלואים סימן טו.

— CHASIDIC INSIGHTS —

ing brought upon the Altar in the first place. But spiritually, each of us falls into that category, for every Jew

possesses intrinsic holiness; the true desire of every Jew is to do what God commands.¹⁰⁷

107. Hitva'aduyot 5747, vol. 2, pp. 557-559.

33 They shall eat the remainder of this ram and this bread, **by which atonement will have been secured for them** for anything they may have done in the past that would be inconsistent with their priesthood, **and they will thereby be ordained and sanctified.** No layman may eat the remainder of this ram and bread, **for they are** in the category of superior holiness and therefore **holy** beyond offerings in the category of lesser holiness.

34 A further restriction: If any meat of the ordination offering or of the bread is left over until morning, you shall burn the leftovers in the fire. It may not be eaten for two days like an ordinary peace-offering,¹⁰¹ **for it is holy**, i.e., in the category of superior holiness.

35 You shall do thus to Aaron and his sons, according to all that I have commanded you. If you omit anything, the consecration process will be invalidated. **You shall ordain them** by repeating these rites once a day **for seven consecutive days.** They should not leave the Tabernacle precincts during these seven days.¹⁰²

36 Besides serving to consecrate the priests, the young bull you shall sacrifice each day as a sin-offering will also **atone** for the Altar, in case stolen materials were donated and used in the construction of the Tabernacle or the Altar. When **you put some of the blood** of this sin-offering **on the protrusions of the Altar**, as described previously,¹⁰³ you shall **bring it atonement.** **You shall also anoint it** every day, **to sanctify it**, as you anointed the bread and the priests:¹⁰⁴ by smearing anointing oil over it in the form of the Greek letter *lambda* (Λ).

37 For these same seven consecutive days you shall make atonement for the Altar and sanctify it, thus making the Altar holy of holies relative to the ordinary facets of creation.¹⁰⁵ **Whatever** sacrificial meat or fat **touches the Altar**, i.e., is brought to the Altar's top, **will become sanctified** and must be burned on it, even if it is technically disqualified—provided that this disqualification occurred *after* the animal had been brought into the Courtyard.

- ◆ **Sixth Reading 38 “This is what you shall offer on the Altar** during the consecration week¹⁰⁶ in addition to the consecration offerings: **two one-year-old lambs every day, regularly**, as ascent-offerings.

39 You shall offer the first lamb in the morning, and you shall offer the other lamb in the afternoon.

❧ CHASIDIC INSIGHTS ❧

37 Whatever touches the Altar will become sanctified: Spiritually, this principle applies to each of us and our relationship with holiness. Even if all we do is “touch” holiness—without taking the relationship any deeper than an external touch—we become holy. Once we have been privy to a transcendent experience, we are forever changed. We may try to forget,

ignore, or run away from it, but our contact with the Divine realm will never again allow us to completely immerse ourselves in the ungodly life, whether to revel capriciously in empty diversions or to seek to better the world through purely secular means.

True, the rule that whatever touches the Altar becomes sanctified applies only to things that are worthy of be-

^{101.} *Zevachim* 5:7. ^{102.} *Leviticus* 8:33-35. ^{103.} Above, v. 12. ^{104.} Above, vv. 2, 7. ^{105.} See *Sefer HaSichot* 5748, vol. 1, p. 287-288. ^{106.} Rashi on *Numbers* 28:4.

— ONKELOS —

40 ועָשִׂיתָ סֶלֶת בְּשֶׁמֶן בְּתִית רִבַּע הַחֵיץ וְנָסַךְ רִבְעֵית הַחֵיץ יַיִן לִכְבֹּשׁ הָאֶחָד: 41 וְאֵת הַכֶּבֶשׂ הַשְּׁנִי תַעֲשֶׂה לָּרִיחַ נִיחֹחַ אִשָּׁה לַיהוָה: 42 עַלֹת תַּמִּיד לְדֹרֹתֵיכֶם פֶּתַח אֹהֶל-מוֹעֵד לִפְנֵי יְהוָה אֲשֶׁר אֹמַעַד לָכֶם שְׁמָה לְדַבֵּר אֵלֶיךָ שָׁם: 43 וְנִעַרְדְּתִי שְׁמָה לִבְנֵי יִשְׂרָאֵל וְנִקְדַּשׁ בְּכַבְדִּי: 44 וְקִדְשְׁתִּי אֶת-אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ וְאֶת-אֹהֶרָן וְאֶת-בָּנָיו אֲקַדֵּשׁ לְכַהֵן לִי: 45 וְשִׁכַּנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְהָיִיתִי לָהֶם לֵאלֹהִים: 46 וַיִּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְשִׁכְנִי בְּתוֹכְכֶם אֲנִי יְהוָה אֱלֹהֵיהֶם: פ

שְׁבִיעִי 30:1 וְעָשִׂיתָ מִזְבֵּחַ מִקְטָר קָטָר עֲצֵי שִׁטִּים תַּעֲשֶׂה אֹתוֹ:

— RASHI —

40 וְעָשִׂיתָ סֶלֶת. עֲשִׂיתָ הָאִפָּה אֲרָבַעִים וְשֵׁשׁ בִּיצִים וְחָמֵשׁ בִּיצָה: בְּשֶׁמֶן בְּתִית. לֹא לְחֻבָּה נֶאֱמַר "בְּתִית" אֶלָּא לְהַכְשִׁיר. לִפִּי שְׁנָאֶמַר: "בְּתִית לְמֵאוֹר" וּמִשְׁמַע לְמֵאוֹר וְלֹא לְמִנְחוֹת, יָכוֹל לְפַסְלוֹ לְמִנְחוֹת? תִּלְמוּד לומר בָּאן: "בְּתִית". וְלֹא נֶאֱמַר "בְּתִית לְמֵאוֹר" אֶלָּא לְמַעַט מִנְחוֹת שְׁאֵין צְרִיךְ בְּתִית, שְׁאֵף הַטָּהוֹן בְּרִיחִים כְּשֶׁר בָּהֶן: רִבַּע הַחֵיץ. שְׁלֹשָׁה לוּגִין: וְנָסַךְ. לְסַפְּלִים. כְּמוֹ שֶׁשְׁנִינוּ בְּמִסְכַּת סִכָּה: שְׁנֵי סַפְּלִים שֶׁל כֶּסֶף הָיוּ בְּרֹאשׁ הַמִּזְבֵּחַ, וּמִנְקָבִים כְּמִין שְׁנֵי חֲטָמִין, דְּקִים נוֹתֵן הַיֵּין לְתוֹכוֹ וְהוּא מְקַלֵּחַ וְיוֹצֵא דֶרֶךְ הַחֲטָם וְנוֹפֵל עַל גַּג הַמִּזְבֵּחַ, וּמִשָּׁם יוֹרֵד לְשִׁיתִין בְּמִזְבֵּחַ בֵּית עוֹלָמִים. וּבְמִזְבֵּחַ הַנְּחֹשֶׁת יוֹרֵד מִן הַמִּזְבֵּחַ לְאַרְץ: 41 לָרִיחַ נִיחֹחַ. עַל הַמִּנְחָה נֶאֱמַר, שְׁמִנְחָת נִסְכִּים כְּלִיל. וְסִדֵּר הַקִּרְבָּתִים: הָאֲבָרִים בְּתוֹכָהּ, וְאַחֵר כָּף הַמִּנְחָה, שְׁנָאֶמַר: "עַלָּה וּמִנְחָה" 42 תַּמִּיד. מִיּוֹם אֶל יוֹם, וְלֹא

61. שמות כז, כ. 62. מח, אב. 63. ויקרא כג, לו. 64. ברייתא דמלאכת המשכן פרק יד. 65. שמות כה, כב. 66. זבחים קטו, ב. 67. ויקרא י, ג.

— CHASIDIC INSIGHTS —

1 You shall make an Altar for burning incense: This final section of *parashat Tetzaveh* sums up its common thread—that Aaron, through the power of Moses' essence, is capable of revealing the essence of the Jew, the aspect of the soul that we all share equally. It is for

this reason that the command to build the Inner Altar is placed in this *parashah*, whose main subject is the priestly vestments, and not in the previous *parashah* (*Terumah*), whose main subject is the Tabernacle's furnishings (including the other Altar). [continues...]

40 Together with the first lamb offered as an ascent-offering, you shall offer a supplementary grain-offering consisting of **one-tenth** of an *ephah* of **fine flour kneaded with a quarter of a hin** of olive-oil. You may use the oil produced from the olives when they are first **crushed** in a mortar, but you may also use the inferior oil produced when they are subsequently pressed or ground. Pressed oil is required only for lighting the lamps of the Candelabrum.¹⁰⁸ In addition to the grain-offering, offer **a libation consisting of a quarter of a hin** of wine. Stand on the top of the Altar and pour this wine into a silver jug with a hole in the bottom, letting it run down the side of the Altar to the ground.

41 You shall offer the second lamb in the afternoon; you shall offer with it the same type of grain-offering and libation as those of the morning. The two ascent-offerings and grain-offerings will be **a fire-offering to please God**. These grain-offerings are considered 'a fire offering to please God' because they are to be completely burnt on the Altar, unlike typical grain-offerings, only a portion of which is burnt on the Altar.¹⁰⁹

42 Throughout your—i.e., the Jewish people's—future generations, **this shall be a regular ascent-offering before God**, offered in front of **the entrance of the Tent of Meeting**. I refer to the Tabernacle as 'the Tent of Meeting' for two reasons: first, because I have designated it as the place **where I shall convene** with the people through you, their representative, in order **to speak to you there;**

43 and second, it is there that I will convene with the Israelites when they gather there to pray to Me and to hear the messages I convey to them through you.¹¹⁰ The Tent of Meeting **will thus be sanctified through My glory**, i.e., My presence that will be felt there. **It will also be sanctified by the rapturous death of My most honored associates.**" Moses thought this meant that either he or Aaron would die when the Tabernacle was inaugurated, but in fact it referred to Aaron's sons Nadav and Avihu.¹¹¹

44 "I shall sanctify the Tent of Meeting and the Altar, and I will sanctify Aaron and his sons to minister to Me as priests.

45 I will dwell in the midst of the Israelites and I will be their God.

46 They shall know that I am God, their God, who brought them out of the Land of Egypt so that I may abide in their midst; I am God, their God."

The Inner Altar

- ◆ *Seventh Reading* 30:1 After discussing the priestly vestments and installation rites, God returned to giving Moses the instructions regarding the Tabernacle: **"You shall have the artisans make an Altar for burning incense; you shall have them make it of acacia wood.**

108. Above, 27:20. 109. Leviticus 2:2, etc. 110. *Likutei Sichot*, vol. 31, pp. 165-169. 111. Leviticus 10:1-3.

— ONKELOS —

2 אִמָּה אָרְכוֹ וְאִמָּה רָחְבוֹ יִהְיֶה וְאִמָּתִים קָמְתוּ
מִמֶּנּוּ קִרְנָתָיו: 3 וְצִפִּית אֹתוֹ וְזָה טָהוֹר אֶת־נֶגְוָו וְאֶת־
קִירָתוֹ סָבִיב וְאֶת־קִרְנָתָיו וְעָשִׂיתָ לוֹ זֶר וְזָה סָבִיב:
4 וְשִׁתִּי טַבְעֶת זָהָב תַעֲשֶׂה־לּוֹ | מִתַּת־לְזֵרוֹ עַל שְׁתֵּי
צִלְעָתָיו תַעֲשֶׂה עַל־שְׁנֵי צַדָּיו וְהָיָה לְבָתִּים לְבָדִים
לְשֵׁאת אֹתוֹ בְּהֶמָּה:

— RASHI —

3 אֶת־גִּגּוֹ. זֶה הָיָה לוֹ גִּג, אֲבָל מִזִּבְחָ הָעוֹלָה לֹא הָיָה
לוֹ גִּג, אֲלָא מִמַּלְאִים חָלְלוּ אֶדְמָה בְּכַל־חֲנִיתָן: זֶר
וְזָה. סִימָן הוּא לְכַתֵּר בְּהֶמָּה: 4 צִלְעָתָיו. כָּאן הוּא
לְשׁוֹן זָוִיּוֹת, בְּתַרְגּוּמוֹ, לְפִי שְׁנָאֵמָר: "עַל־שְׁנֵי צַדָּיו"
— עַל שְׁתֵּי זָוִיּוֹתָיו שֶׁבְּשְׁנֵי צַדָּיו: וְהָיָה. מַעֲשֶׂה הַטְּבָעוֹת
הָאֵלֶּה: לְבָתִּים לְבָדִים. בֵּית תְּהִיָּה הַטְּבָעַת לְבָד:

— CHASIDIC INSIGHTS —

Jews from the community, even if there are aspects of his or her behavior that would seem to justify this. In fact, our sages teach us that any public prayer or fast that excludes sinners is not a real prayer or fast.

This emphasis in the incense on the commonality of all Jews required that its description be placed in this *parashah*.¹¹⁴

Another reason for placing the passage about the Inner Altar here, at the very end of all of the discussions pertaining to the Tabernacle and all that was in it, is that this indicates that this Altar has a unique significance, above and beyond all of the other furnishings of the Tabernacle.

What was different about this Altar was that every other rite that was performed in the Tabernacle had spectators. When the incense was burned on the Inner Altar, however, there was no one present—only the priest burning it and God Himself.¹¹⁵ In fact, our sages point out that even the angels could not be present in the Sanctuary when the incense was burned.¹¹⁶ Furthermore, we are taught that it was specifically this private service that caused the Divine Presence to be most manifest in the Tabernacle.

This lesson of the incense is very relevant in our modern—and loud—world. The ultimate in holy living, and especially in areas of kindness and charity, is when the cameras are not rolling—when we exhibit generosity without publicity or press, merely because it is the right thing to do.¹¹⁷

As described above, the Tabernacle and its furnishings depict the process of spiritual refinement we undergo as part of our ongoing aspiration toward

unity with God. In this context, the Inner Altar signified both *keter*, the supra-conscious mind, and *da'at* ("knowledge"), the third component of the intellect. The connection of fragrance to the supra-conscious mind is illustrated by the fact that smelling salts may be used to revive someone who has fainted. Such a person's consciousness has withdrawn to his supra-conscious mind, yet fragrance has the power to pull it back to its normal level.

The Inner Altar was situated in the middle of the outer chamber, centered between (although further east than) the Table and the Candelabrum. Both *keter* and *da'at* are situated on the middle axis of the *sefirot*, *keter* immediately above *chochmah* and *binah* and *da'at* immediately below them. The middle axis of the *sefirot* is associated with the imagery of wealth,¹¹⁸ since it is the fullest (consisting of the most *sefirot*) and reaches beyond the limits of consciousness, into *keter*.¹¹⁹ Our sages tell us that any priest who would offer the incense would become wealthy.¹²⁰

The Inner Altar was thus the first object encountered as we enter the Sanctuary from the Courtyard. After elevating our animal nature (on the Outer Altar), the next step is identify with our Divine intellect, beginning with *da'at* and eventually reaching *keter*.¹²¹

2 It shall be square, one cubit long and one cubit wide: Whereas the dimensions of the other furnishings of the Tabernacle make use of the half-cubit, those of the Inner Altar are in only in single cubits. This alludes to the fact that the incense addresses the inner point of oneness of the Jewish soul. This is the level of consciousness in which we are totally one with God and have risen far beyond any awareness of ourselves as a separate, self-aware individuals. [continues...]

114. *Likutei Sichot*, vol. 21, pp. 179. 115. *Mishneh Torah, Tamidim uMusalim* 3:3. 116. See *Y. Yoma* 5:2. 117. *Likutei Sichot*, vol. 1, pp. 171-172. 118. *Zohar* 2:187b, *Ra'aya Mehemna*. 119. See *BeSha'ah SheHikdimu* 5672, vol. 1, pp. 220 ff; *Sefer HaMa'amorim* 5707, p. 152, etc. 120. *Yoma* 26a. 121. *Reshimot* 108.

2 It shall be square, one cubit long and one cubit wide, and two cubits high; its protrusions shall be an integral part of it (see Figure 24). Whereas the cubit in all other cases will measure six handbreadths, the cubit used for the length and width of the Inner Altar shall measure only five handbreadths.¹¹²

3 You shall have them overlay it with pure gold—its top, its walls all around, and its protrusions—and you shall have them make a gold rim for it all around (see Figure 25). This rim will signify the dignity due to the priests.

rim		significance
the rim of the Ark	Exodus 25:12	the dignity of Torah scholars
the rim of the Table	Exodus 25:24	the dignity of the King
the rim of the Incense Altar	Exodus 30:3	the dignity of priests

4 You shall have them make two sets of two gold rings for it below its rim; you shall have them make rings on each of the two corners of its two opposite sides. They shall serve as holders for the rods with which it is to be carried.

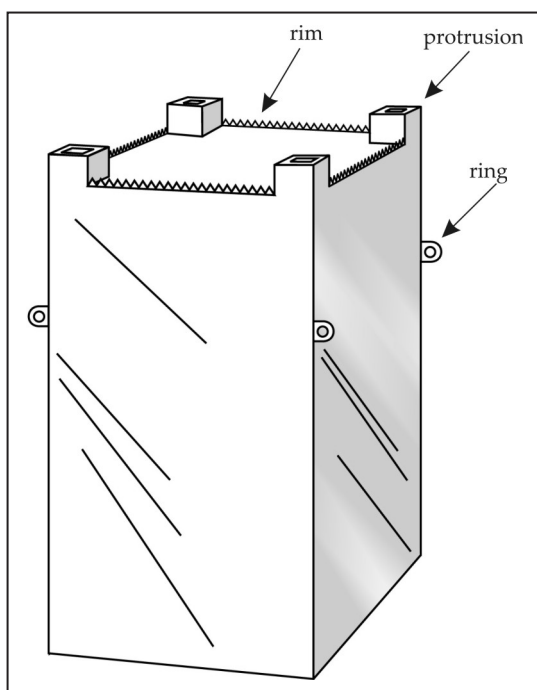


Figure 25: The gold rim of the Inner Altar

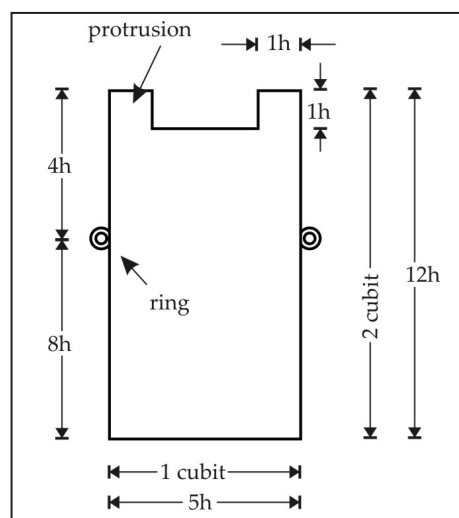


Figure 24: The Inner Altar

CHASIDIC INSIGHTS

The Inner Altar expressed this theme in that the ingredients of the incense included galbanum, which had a bad odor.¹¹³ This foul-smelling herb that was an indispensable component of the incense alludes to the wrongdoers of our people, who, despite their repugnant behavior are still an indispensable part of

the Jewish nation. By virtue of his or her Divine soul, every Jew possesses inestimable worth and is in fact replete with good deeds, and his or her unique personality plays a crucial role in the destiny of the Jewish people and the world in general.

We must therefore never exclude one of our fellow

¹¹² *Ma'aseh Choshev* 7:1. ¹¹³ *Keritot* 6b.

— ONKELOS —

5 וְתַעֲבִיד יִתְּ אֲרִיזָא דְאֵעֵי שְׁטִין
וְתַחֲפִי יִתְּהוֹן דְּהָבָא: 6 וְתַתֵּן יִתְּהָ
לְקֶדֶם פְּרָכְתָּא דִּי עַל אֲרוֹנָא
דְּסִהְדוּתָא לְקֶדֶם כְּפֻרְתָּא דִּי עַל
סִהְדוּתָא דִּי אֲזִמִּין מִימְרֵי לָךְ
תַּמָּן: 7 וְיִקְטֹר עֲלוּהֵי אֲהֶרֶן קִטְרֶת
בְּסָמִין בְּצֶפֶר בְּצֶפֶר בְּאַתְקֻנֻתָהּ יִתְּ
בּוֹצִינָא יִקְטֹרֶנָּה: 8 וּבְאֵדְלָקוֹת
אֲהֶרֶן יִתְּ בּוֹצִינָא בִּין שְׁמַשִּׁי
יִקְטֹרֶנָּה קִטְרֶת בְּסָמִין תְּדִירָא קֶדֶם
יִי לְדִרְיֹכוֹ: 9 לֹא תִסְקֹן עֲלוּהֵי
קִטְרֶת בְּסָמִין גִּבְרָאִין וְעֲלֵתָא
וּמִנְחָתָא וְנִסְכֵּין לֹא תִנְסְכוּן עֲלוּהֵי:
10 וְיִכְפֹּר אֲהֶרֶן עַל קִרְנוֹהֵי חֹדָא
בְּשִׁמְתָא מִדָּם חֲטָאתָא דְכַפּוּרִיָּא
חֹדָא בְּשִׁמְתָא יִכְפֹּר עֲלוּהֵי לְדִרְיֹכוֹ
קֹדֶשׁ קֹדֶשִׁין הוּא קֶדֶם יִי:

5 וְעָשִׂיתָ אֶת־הַבָּדִים עֲצֵי שֹׁטִים וְצִפִּיתָ אֹתָם זָהָב:
6 וְנָתַתָּה אוֹתוֹ לִפְנֵי הַפָּרֹכֶת אֲשֶׁר עַל־אֲרֹן הָעֵדֻת
לִפְנֵי הַכְּפֻרֶת אֲשֶׁר עַל־הָעֵדֻת אֲשֶׁר אוֹעֵד לָךְ שָׁמָּה:
7 וְהִקְטִיר עָלָיו אֲהֶרֶן קִטְרֶת סָמִים בְּבֹקֶר בְּבֹקֶר
בְּהִיטִיבוֹ אֶת־הַנֶּהֱרֹת יִקְטִירֶנָּה:

◆ מפטיר 8 וּבַהֲעֵלֶת אֲהֶרֶן אֶת־הַנֶּהֱרֹת בֵּין הָעֲרֻבִים
יִקְטִירֶנָּה קִטְרֶת תָּמִיד לִפְנֵי יְהוָה לְדֹרֹתֵיכֶם: 9 לֹא־
תַעֲלֹו עָלָיו קִטְרֶת זָרָה וְעֹלָה וּמִנְחָה וְנִסְךְ לֹא תִסְכּוּ
עָלָיו: 10 וְכִפֹּר אֲהֶרֶן עַל־קִרְנֹתָיו אֶחָת בַּשָּׁנָה מִדָּם
חֲטָאת הַכֹּהֲנִים אֶחָת בַּשָּׁנָה יִכְפֹּר עָלָיו לְדֹרֹתֵיכֶם
קֹדֶשׁ־קֹדֶשִׁים הוּא לַיהוָה:

ק"א פסוקים. מיכאל"ל סימן.

— RASHI —

קִטְרֶת זָרָה. שוֹם קִטְרֶת שֶׁל נְדָבָה, כֵּלָן זְרוֹת לֹא חוּץ מִזֶּה:
וְעֹלָה וּמִנְחָה. וְלֹא עֹלָה וּמִנְחָה. עֹלָה שֶׁל בְּהֵמָה וְעוֹף,
וּמִנְחָה הִיא שֶׁל לֶחֶם: 10 וְכִפֹּר אֲהֶרֶן. מִתֵּן דָּמִים: אֶחָת
בַּשָּׁנָה. בְּיוֹם הַכַּפּוּרִים, הוּא שְׁנָאֵמֶר בְּ"אַחֲרֵי מוֹת":
"וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵיהִי וְכִפֹּר עָלָיו": חֲטָאת
הַכֹּהֲנִים. הֵם פָּר וְשֹׁעִיר שֶׁל יוֹם הַכַּפּוּרִים, הַמְכַּפְּרִים
עַל טְמֵאת מִקְדָּשׁ וְקֹדֶשִׁי: קֹדֶשׁ־קֹדֶשִׁים. הַמִּזְבֵּחַ מִקְדָּשׁ
לְדָבָרִים הִלְלוּ בְּלִבָּד, וְלֹא לַעֲבוּדָה אֲחֵרָה:
חִסְלַת פִּרְשַׁת תַּצְוָה

6 לִפְנֵי הַפָּרֹכֶת. שְׁמָא תֹאמַר: מִשּׁוּף מִכְנָגֵד הָאָרוֹן
לְצִפּוֹן אוֹ לְדִרוֹם? תִּלְמִיד לֹא־מֵר: "לִפְנֵי הַכְּפֻרֶת" — מִכּוֹן
כְּנָגֵד הָאָרוֹן מִבְּחוּץ: 7 בְּהִיטִיבוֹ. לְשׁוֹן נְקוּי הַבּוֹיכִין שֶׁל
הַמִּנְזָרָה. מִדְּשֵׁן הַפִּתִּילוֹת שֶׁנִּשְׂרָפוּ בַּלֵּילָה, וְהִיָּה מִטִּיבֵן
בְּכָל־בֹּקֶר וּבִקְרִי: הַנֶּהֱרֹת. לוֹצִי"ש בְּלַעֲזָהּ, וְכֵן כָּל־נִירוֹת
הָאֲמוּרוֹת בַּמִּנְזָרָה, חוּץ מִמָּקוֹם שְׁנָאֵמֶר שֶׁם הָעֹלָה,
שֶׁהוּא לְשׁוֹן הַדֶּלֶקָה: 8 וּבַהֲעֵלֶת. בְּשִׂדְלִיקָם לְהַעֲלוֹת
לְהַבִּתָּן: יִקְטִירֶנָּה. בְּכָל־יוֹם, פָּרֶס מִקְטִיר שְׁחִירִית, וּפָרֶס
מִקְטִיר בֵּין־הָעֲרֻבִים: 9 לֹא־תַעֲלֹו עָלָיו. עַל מִזְבֵּחַ זֶה:

68. מִנְזָרוֹת. 69. וִיקָרָא טו, יח.

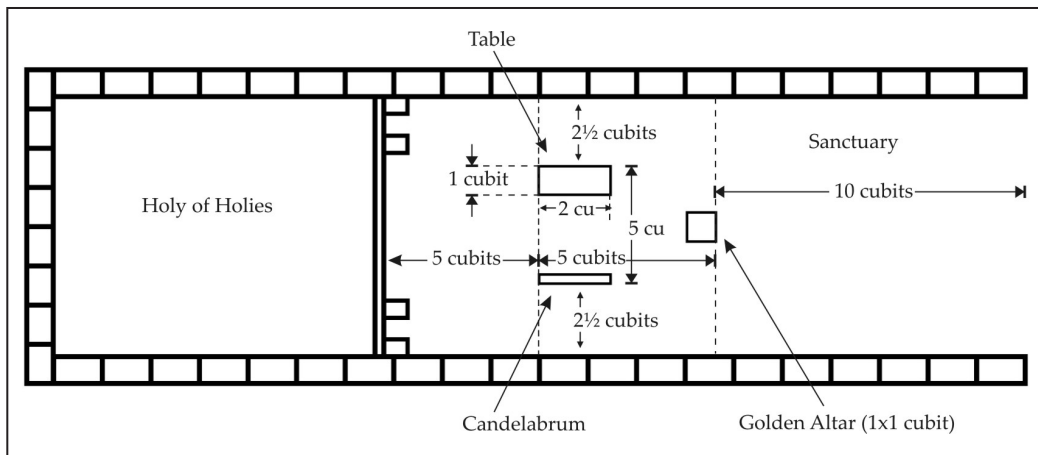


Figure 27: The position of the Inner Altar

5 You shall have them make the rods of acacia wood and overlay them with gold (see Figure 26).

6 You shall have them place it in front of the Curtain that hides the Ark of Testimony, directly in front of the Cover that lies over the Ark containing the Tablets of Testimony, which is where I shall convene with you (see Figure 27).¹²²

7 Aaron shall burn spice incense upon it. He shall burn it every morning, when he cleans out the residue of oil and soot left from the previous night in the lamps of the Candelabrum.

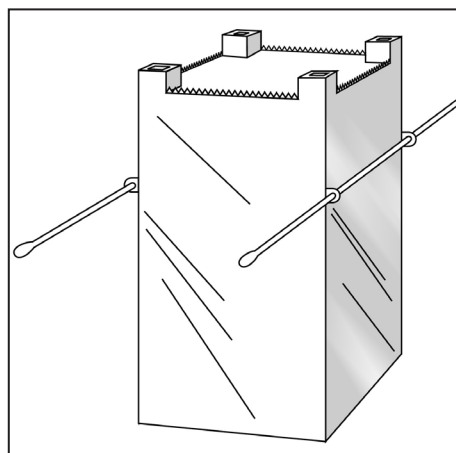


Figure 26: The rods of the Inner Altar

◆ **Maftir** 8 Aaron shall also burn incense on it when he kindles the wicks of the lamps in the afternoon—a continual, twice-daily offering of incense before God throughout your generations.

9 You shall not burn upon it any other incense, i.e., any voluntary incense offerings, nor any ascent-offering or grain-offering whatsoever, nor may you pour any libation upon it.

10 The only use it will have other than burning incense is this: **Once a year**, on Yom Kippur, Aaron shall make atonement for inadvertent defilement of the Tabernacle and its offerings by placing sacrificial blood on this altar's protrusions. **Once a year, throughout your generations, he shall make atonement on it with the blood of the atonement sacrifice**, i.e., the bull and goat specified for this purpose.¹²³ The reason you must not burn any other incense or offer any sacrifices on this altar is because **it is holy of holies unto God**, i.e., its holiness surpasses even that of the Outer Altar. This altar is designated solely for burning the daily, obligatory incense, and therefore, burning anything else on it profanes it. In contrast, the outer altar is designated for more general use."¹²⁴

The *Haftarah* for *parashat Tetzaveh* may be found on p. 322.
The *Maftir* and *Haftarah* for *Shabbat Zachor* may be found on p. 347.



CHASIDIC INSIGHTS

This level of consciousness is that of the highest level of the soul, *yechidah* ("the single one"; see chart next page).¹²⁵

10 **Once a year**: This "once a year" was *Yom Kippur*. This law is stated here, rather than in the section of the

Torah that discusses the rites of *Yom Kippur*,¹²⁶ in order to indicate that the daily incense offering (which took place in the outer chamber of the Tabernacle—the Sanctuary—and could be performed by any priest) was a minor version of the sublime incense offering

122. Above, 25:22. 123. Leviticus 16:18. 124. *Likutei Sichot*, vol. 6, pp. 179-182. 125. *Sefer HaSichot* 5752, vol. 2, p. 414. 126. Leviticus 16.

of *Yom Kippur* (which took place in the inner chamber—the Holy of Holies—and could be performed only by the High Priest). The incense offering on *Yom Kippur* was the climax of the service of that day, and expressed the highest level of unity and identification between God and man, the manifestation of the *yechidah* in time (*Yom Kippur*, the holiest day of the year), space (the Holy of Holies), and person (the High Priest).¹²⁷

It is holy of holies unto God: The Inner Altar of the human Tabernacle is our “inner heart” while the Outer Altar is our “outer heart.” The terms “inner” and “outer” heart refer to the two ways we can focus on the objects of our desires and emotions. We focus our “inner” heart on what we really desire, the true object of our emotions. We focus our “outer” heart on things we want only indirectly, because they help bring us to what we truly desire.

The Outer Altar, or outer heart, is reserved for interaction with the physical aspects of existence, the “animals” that must be “slaughtered” and channeled for good. The Outer Altar stood outside, in the Courtyard, because it embraced the mundane aspects of life and gave them meaning, i.e., it elevated the sparks of Divinity within them.

In contrast, the Inner Altar stood in a place where the mundane did not exist; its incense offerings did not elevate fallen sparks. The Hebrew word for “incense” (קטרת) is related to the Aramaic word for “bond” (קטירא), for the Inner Altar’s purpose was to intensify and deepen our bond with Divinity.¹²⁸

In general, our lives can be divided into holy pursuits (the study of the Torah, performing its commandments, and prayer) and mundane pursuits (eating, sleeping, earning a living, and all other activities the Torah permits). Even when we engage in mundane pursuits, we should do so minimally “for the sake of heaven”¹²⁹—that is, in order have the wherewithal to engage in our purely holy pursuits—or ideally, in or-

name of level of the soul			experience
<i>yechidah</i>	יְחִידָה	“unique one”	unity with G-d
<i>chayah</i>	חַיָּה	“living being”	awareness of G-d as continually creating the world
<i>neshamah</i>	נֶשְׁמָה	“breath”	vitality of intelligence
<i>ruach</i>	רוּחַ	“spirit”	vitality of emotion
<i>nefesh</i>	נֶפֶשׁ	“creature”	physical vitality

The Five Levels of the Soul

der to “know Him in all your ways”¹³⁰ by consecrating the mundane acts and using *them* as ways to connect to God.¹³¹

Nonetheless, even if we live up to these ideals of how to go about our mundane activities, we must still relegate them to our “outer hearts.” Our “inner hearts” should always be focused on purely holy pursuits; we should always aspire to maximize the time and energy we can devote to Torah study, fulfilling God’s commandments, and prayer.

True, we must never shy away from the task of elevating the sparks of Divinity latent in the physical world; this is an essential facet of making the world into God’s home. Furthermore, it is a prerequisite for connecting to God through the more direct avenues of Torah study, performing the commandments, and prayer, as is evidenced by the fact that the coals used to burn the incense on the Inner Altar had to be taken from the Outer Altar.¹³²

But at the same time, we must remember that the Inner Altar was reserved exclusively for the soul-ascent signified by the incense. Despite the sublimity of elevating the material world, our real “home” is in the spiritual world, enveloped in walls of the Sanctuary and bound to God.¹³³

INNER DIMENSIONS

[10] The Inner and Outer Altars. The Outer Altar corresponds to *malchut* of *Atzilut* as it descends to the lower worlds of *Beriah*, *Yetzirah*, and *Asiyah* to

elevate the sparks in these worlds. The Inner Altar corresponds to *tiferet* of *Atzilut*, which does not descend into these lower worlds.¹³⁴

127. *Sefer HaSichot* 5752, vol. 2, p. 414. 128. *Sefer HaMa'amarim Melukat*, vol. 2, pp. 122-123. 129. *Avot* 2:12. 130. Proverbs 3:6. 131. See *Likutei Sichot*, vol. 3, pp. 907, 932. 132. *Mishneh Torah*, *Tamidim Umusafim* 2:4. 133. *Likutei Sichot*, vol. 6, pp. 185-187. 134. *Likutei Sichot*, vol. 6, p. 185; cf. above, on 28:2.